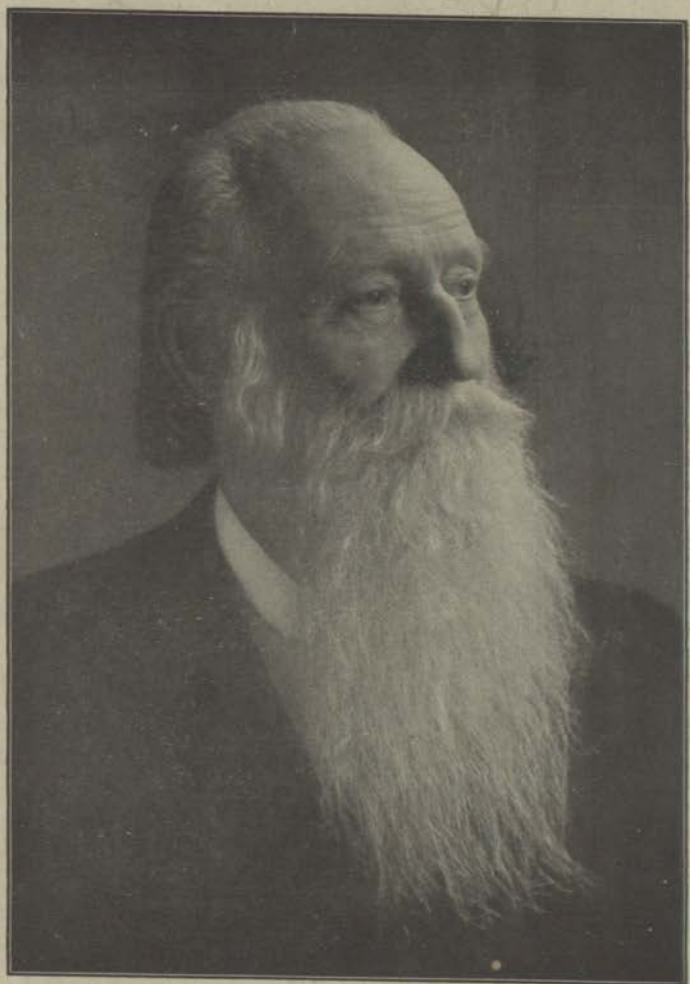
00059360

00059360

Digitized with financial assistance from
Shri Brihad Bhartiya Samaj
on 11 March, 2020



Very Truly Yours
J. M. Peebles, M D

WHAT IS SPIRITUALISM?

Who Are These Spiritualists?

AND 593C0

WHAT CAN SPIRITUALISM DO FOR THE WORLD?

By

J. M. PEEBLES, M. D., M. A., PH. D.

FIFTH EDITION
Revised and Enlarged

Author of

"The Seers of the Ages," "Immortality, and Our Future Homes and Employments," "The Christ Question Settled," "Five Journeys Around the World," "Demonism of the Ages," "Death Defeated or the Psychic Secret of How to Keep Young," "Spiritualism versus Materialism," "The Pathway of the Spirit," "Spirit Mates," etc., etc.

PEEBLES PUBLISHING CO., BATTLE CREEK, MICHIGAN, U. S. A.

Entered According to Act of Congress in the Year 1910 by
J. M. PEEBLES, M. D.
In the Office of the Librarian of Congress, Washington, D. C.
All Rights Reserved

INDEX

Abbott, 94
Acevedo, 181
Aksakof, 150
Alexander, Prof., 146
Alexander II, 104
Anthony, 29
Apostles, 27
Apuleius, 17
Arnold, 152
Ashburner, 147
Austin, 156

Babbitt, 148
Bacon, 169
Baissac, 179
Ballou, 59
Baraduc, 178, 197
Barker, 78
Barkas, 159
Barrett, H. D., 143
Barrett, J. O., 157
Barrett, W. F., 116
Bede, 22
Beecher, H. W., 75
Beecher, T. K., 75
Beighle, 165
Belfiore, 149
Bellashini, 174
Benito, 110
Berigny, 149
Berosus, 16
Blake, 149
Blavatsky, 172
Bonnamere, 175
Bonnamy, 177
Bosc, 176
Bostock, 30
Bottazzi, 145
Bucher, 178
Boutlerow, 104
Bouvery, 177
Brackett, 200
Bright, A., 163
Bright, J., 101
Brittan, 52
Britten, 165
Broferio, 146
Bronte, 161
Brougham, 150
Brown, J. P., 140
Brown, H. J., 161
Browne, 169
Browning, 153
Brunton, 141
Buchanan, 113
Bodalles, 180
Bull, 154
Bush, 165

Cadwallader, 167
Caillie, 162
Caithness, 165
Cahagnet, 147
Calcan, 160
Campbell, Rev. J., 133
Campbell, Rev. R. J., 167
Capuana, 149
Capellaro, 178
Carey, 182
Carpenter, 160
Cassal, 146
Castelar, 119
Celiini, 30
Celsus, 25
Challis, 129
Channing, 158
Chalmers, 188
Chambers, 68
Chiaia, 109
Chopin, 186
Cicero, 21
Clark, A., 43
Clark, J. G., 76
Clark, T. M., 91
Coleman, B. W., 165
Coleman, W. E., 143
Colley, 157
Colville, 168
Constantine, 150
Cooper, 109
Coppee, 154
Corson, 189
Costa, 95
Coste, 177
Cordurie, 178
Coues, 145
Cox, Sgt., 130
Cox, E. W., 165
Crawford, 144
Cromwell, 30
Crookes, 123
Crouzet, 178
Crowe, 147
Crowell, 149
Czar, 214

D'Aiglun, 175
D'Alesi, 175
Dailey, 106
Dariex, 220
Davenport, 223
Davies, 158
Davis, 49
Dean, 169
Delanne, 177
Denis, 178
Denovan, 165
Denton, 145
Descartes, 30
Dickens, 63
Drayson, 151
Dionys, 176
Dow, 191
Ducasse, 177
Dumas, 155
Dupony, 178

Eadon, 168
Edison, 193
Edland, 146
Edmonds, 50
Edward VII, 185

Eito, 180
Elliotson, 144
Emerson, 182
Eollenhoff, 153
Epimenides, 17
Ermacio, 146
Ermacora, 179
Esdaile, 149
Esenbach, 117
Evans, 47

Faget, 178
Falcomer, 111, 147
Fallows, 174
Fancher, 107
Farjeon, 174
Farnum, 143
Fauvety, 153
Favre, 127
Fay, 223
Fechner, 113
Felix, 24
Ferguson, 97
Fichte, 128
Figuier, 154
Fishbough, 60]
Fixen, 159
Flammarion, 129
Flascheon, 178
Fletcher, 98
Flourney, 130
Flower, 143
Fogozzi, 154
Fox, G., 33
Fox Sisters, 49
Francis, 142

Garrison, 64
George, 78
Gerosa, 149
Ghose, 173
Gibier, 147
Gladstone, 113
Godin, 178
Goethe, 29
Grange, 178
Greeley, 54
Greenbury, 168
Gregory, 119
Grimard, 162
Grood, 160
Gros, 178
Guaranga, 173
Guldenstubble, 150
Gully, 148

Hall, 163
Hall, 118
Hallock, 150
Hamilton, 174
Hare, 52
Harter, 141
Hausman, 165
Hawies, 88
Hay, 140
Hellenbach, 151
Hepworth, 138
Hermes. 16
Hesiod, 18
Hickson, 149
Higginson, 169
Hitchman, 148
Hoffman, 119
Hodgson, 147
Hobson, 38
Holmes, 182
Home, 101
Homer, 17
Hopps, 118
Hosmer, 65
Houdin, 174
Houssaye, 176
Howden, 104
Howitt, G., 149
Howitt, Wm., 69
Howitt, M., 73
Hugo, 131
Humboldt, 188
Hume, 18
Hyde, 41
Hyslop, 199

Ignatius, 28
Irving, 161
Isham, 153

Jacobs, 174
James, 164
Jefferson, 149
Jenken. 165
Johnson, B., 30
Johnson, Dr., 29
Johnson, O., 120
Jones, 143

Kant, 76
Kendall, H., 168
Kendall, W. C., 168
Kerner, 149
Kerr, 158

Kiddle, 187
Kirkup, 93

Lacordaire, 179
Ladame, 178
Landsdorff, 165
Landseer, 160
Larkin, 168
Lauer, 140
Lee, 46
Lewmarie, 178
Lincoln, 60
Lindsay, 104
Lippitt, 164
Lodge, 143
Loef, 160
Longfellow, 115
Lombroso, 108
Lopez, 180
Lowell, 185
Louis XVI, 47
Loyola, 29
Lucan, 21
Lyndhurst, 153
Lytton, 153

Macarthy, 213
Maclaren, 159
Macintosh, 33
Marconi, 195
Mapes, 147
Magnai, 220
Marghieri, 112
Marryatt, 155
Marsh, 113
Martin, 180
Mason, 100
Massey, 96
Masucci, 179
Mayo, 144
Metzger, 176
Milton, 64
Momerie, 219
Montannus, 29
Montant, 178
Monvoisin, 178
Moody, 97
Moreland, 96
Morgan, Prof., 128
Morgan, Mrs., 147
Morse, 142
Morselli, 146
Moses, 162
Motherwell, 149
Moulton, 165

Mowatt, 160
Mueller, 149
Myers, 160

Napoleon, 152
Napoleon, Emp., 105
Newman, 136
Newton, H., 157
Newton, W., 160
Nicholas, 153
Nicholls, 150
Noeggarath, 164
Noel, 152
Nus, 152

Ochorowicz, 101
Olcott, 172
Oliphant, 151
Origen, 25
Owen, 155
Owen, 169
Oxley, 160

Parker, 55
Parkyn, 158
Parson, 165
Perty, 146
Pictet, 110
Pierpont, 120
Pix, 175
Plato, 19
Plutarch, 18
Pope, 29
Porphyry, 20
Powers, 119
Posts, 50
Prel, 150, 195
Prudhomme, 139
Putnam, 161
Puvis, 178
Pythagoras, 20

Radnor, 153
Ramasami, 174
Randolph, 161
Raoul, 161
Ravlin, 158
Rayleigh, 119
Reed, 190
Reichel, 212
Reichendach 118
Reichet, 178
Rhys, 174
Richardson, 149
Richmond, 159
Robertson, Dr., 130
Robertson, Jas., 168
Roca, 179
Rochas, 220
Rogers, 142
Rohner, 149
Ruskin, 78

Sabbatier, 146
Sanborn, 158
Santangelo, 178
Sardou, 89
Sargent, 120
Savage, 157
Schaff, 138
Scheibner, 119
Secchi, 181
Seiling, 111
Seling, 146
Sexton, 148
Shakespeare, 45
Sharpe, 165
Shelley, 48
Sherer, 44
Smith, 164
Speer, 149
Socrates, 18
Solanot, 180
Soriano, 180
Southey, 42
Stanford, L., 203
Stanford, T. W. 206
Stead, 161, 195
Stock, 152
Stoddart, 149
Stowe, 74
Strabo, 16
Sullivan, 120
Swedenborg, 43

Talmage, 119
Tasso, 30
Tatian, 29
Taylor, 164
Tennyson, 183
Tertulian, 26
Terry, 163
Thackeray, 118
Thales, 17
Thiers, 129
Thomas, 130
Thompson, 119
Tiffany, 96
Tissot, 100
Tolstoy, 105
Tommolo, 181
Tornebom, 146
Torto, 220
Tours, 178
Trollope, 154
Tuttle, E. R. 143
Tuttle, H., 151
Underwood, 155

Vacquerie, 174
Valles, 178
Varley, 127
Vives, 181

Wade, 116
Wagner, 119
Wallace, 121
Wallace, Mrs., 164
Wallis, 142
Walters, 174
Ware, 168
Watson, 158
Weaver, 140
Weber, 116
Weil, 165
Wesley, 36
Whateley, 188
Whipple, 162
Whiting, 94
Whittier, 113
Wicksteed, 165
Wilberforce, 155
Wilcox, 86
Wilder, 143
Wilkinson, 147
Willard, 166
Williams, R. H., 161
Williams, V., 168
Willis, 149
Wilson, 164
Windeyer, 164
Woodman, 161
Wright, D., 142
Wright, H. C., 96
Wyld, 152

Zeno, 17
Zollner, 116

PREFACE TO THE FIFTH EDITION

The unexpected success attending the demand for this original booklet, "Who Are These Spiritualists?"—growing in size through each edition into the present bound volume, has far exceeded my most sanguine expectations; calling from my heart's depths, grateful appreciation towards personal inquirers and all of our patrons so promptly securing copies.

The rapidly increasing demand for Spiritualistic literature of a rational and religious character, is a marked and significant sign, showing the progress and the search-light purposes of the times.

Naturally shrinking from the chill and silence of death, nothing of greater importance can possibly occupy the human mind than the present proofs—the incontestable proofs of a conscious life beyond the grave.

With this book goes forth from my soul thousands of good wishes and richest of heaven's blessings.

J. M. P.

INTRODUCTION

Considering the inspirational gems and poetical pearls, as well as the more sober, serious lines of prose pulsing freshly in the warm heart of Robert Burns, no one, critic or inspired seer, can fail to do homage at his shrine. His hopes and doubts alternated like sunbeams and shadows. His clouded life history touching a future world, is the history of millions today. He was not an atheist nor a materialist, but a genial, fraternal, warm-souled agnostic, who, when writing to a lady friend, said:—

"Can it be possible that when I resign this frail, feverish being, I shall still find myself in conscious existence? When the last gasp of agony has announced that I am no more to those who knew me, when the cold, stiffened ghastly corpse is consigned into the earth to be the prey of unsightly reptiles, and in time become a trodden clod, shall I *be yet warm in life, seeing and being seen,* enjoying and enjoyed? A thousand times have I made this apostrophe to the departed sons of men, but not one of them has thought fit to answer. Oh, that some courteous ghost would blab it out. But it cannot be. You and I, my friend, must make the experiment, by ourselves and for ourselves. In vain I seek, in vain I call; the ghosts are all silent."

Again he writes thus of immortality:—

"Would to God I as firmly believed it as I ardently wish it. There I should meet an aged parent. There I

should recognize, with speechless rapture, my lost, my ever-dear Mary!"

There are multitudes of good, earnest inquiring persons today, standing where Robert Burns stood when writing his inspirational poems, standing under a cloud at the portal doorway of doubts and fears regarding a future life; and nothing but Spiritualism can lift that cloud and show us the dwellers in that radiant summerland of life and progress and blessedness.

Over the portal of the Temple of Sais, said Iamblichus, "was inscribed these words,—'I am all that has been, and shall be; and my peplum, or veil, no mortal hath yet withdrawn.'" "Man dieth, wasteth away, giveth up the ghost, and where is he?" was an Old Testament writer's inquiry. The thought of immortality was ever before the minds of the ancients, and measurably unanswered. They saw through a glass darkly; but, thanks to God and the good angels, Spiritualism has lifted and drawn aside that veil, demonstrating a future, conscious existence, and thereby intimately acquainting us with the conditions and occupations of those whose bodies are wasting away beneath the grasses and the weeping willows of the valley.

"Have any of the scribes and the Pharisees believed on Him," the Nazarene? was the common question in the city of Jerusalem, in Galilee, and the regions beyond Jordan in the early days of that inspired man-martyr of Palestine.

Human nature, whether Turanian, Semitic, or Aryanic, is the same in all ages. The masses seek fame, pelf, power. The ever-recurring question of this mate-

rialistic generation is not—is this demonstrated fact of a future life true?—is this newly conceived truth that invisible intelligences exist and communicate with us really true?—but, is it respectable, is it popular, have the churches—have the Pharisees of fashion accepted it? Do the rich and aristocratic patronize it? Such is largely the poor, piteous obliquity of today's mental and religious condition.

To meet the needs of such inglorious specimens of humanity—such babes in the scale of a royally-unfolded manhood,—has this collection of noted names been gathered from press articles, books, and magazine essays—and booked; and in the collection I have been greatly aided by that distinguished writer, author, and book-reviewer, W. H. Terry and the late Chevalier James Smith, of Melbourne, Australia. Some of those, whose names are herein recorded, illumined the pages of long-ago history,—such as Socrates, Lucan, Origen, etc. Certain others mentioned, though investigating the spiritual phenomena and the psychic forces in man for years, have not openly avowed their adhesion to Spiritualism, but with hyper-cautiousness, they announce themselves as "investigators." The great majority, however, have been adherents to the Harmonial Philosophy and angel ministries or are today acknowledged and avowed Spiritualists, and I may add, very many of them I have personally met in my extensive travels in foreign lands. Some few mistakes there may be. These, if pointed out, will be promptly corrected in future editions.

J. M. PEEBLES, M. D.

Battle Creek, Michigan.

WHAT IS SPIRITUALISM?

Spiritualism is the philosophy of life—and the direct opposite of materialism. If the illustrious Tyndall saw the "potency and promise" of all life in matter, Spiritualists, with all rationalistic idealists, see the potency and promise of all life and evolutionary unfoldment in Spirit, which Spirit permeates and energizes the matter of all the subordinate kingdoms, mineral, vegetable and animal.

Thinking—meditating, Columbus concluded that if there was a "this side," there must necessarily be a "that side" to the world. And so sailing on and still onward toward the western sunset under the inspiration of a lofty faith, he discovered the new world,—and, like a flash, faith became fruition.

And so students of the occult: Spiritualists of the last century, meditating, investigating, discovered, or rather, re-discovered the spirit world—the Spiritualism of the elder ages. Intuition and the soul's higher senses, with the outreaching ideal, are ever prophesying of the incoming real. The today's, afire with life and love, assure us of a coming tomorrow. This world indicates another—a future world, which Spiritualists have not only rediscovered, but have quite fully described.

Spiritualism does not create truth, but is a living witness to the truth of a future existence. It reveals it—demonstrates it, describing its inhabitants—their occupations and characteristics.

Hannibal crossed the Alps twenty centuries before Napoleon did. Napoleon reasoned that what man had done, man could do, so with flags and banners unfurled he led the conquering French over the snow-capped Alps. And through all the centuries before and since Hannibal's time, through all the historic ages there were rifts in the clouds—there were visions and voices from the better land of immortality. Inspired mystics and philosophers testified alike to the reality of apparitions, the appearance of good angels and the fulfilment of dreams. An angel—a spiritual being—appeared to Joseph in a dream announcing the coming of Jesus.

Patriarchs, prophets, and seers in Abraham's and Isaiah's time conversed with spirits and angels according to the Scriptures. Apostles, disciples, and the early Christians before and after John and Paul's time, consciously communed with the spirits of those they had known on earth—and why should not we? Neither God nor his laws have changed. The reputed wise man, Solomon, said:

"The thing that had been, is that which shall be, and that which is done is that which shall be done, . . . and whatsoever God doeth, it shall be forever." (Eccl. 3:14.)

Is God dead? Are angel lips padlocked? There were visions, trances, apparitions, spiritual gifts, and conscious spirit communications all through the past ages—why not now? Have the heavens over us become brass? and have angel tongues become palsied? These things did happen in the past—and they occur today. And few, if any, except the most illiterate—except the atheist, the impudent bigot and the iron-clad, creed-bound

sectarists deny it. Spiritualism is the most unpopular among the ignorant. It is also very unpopular in sectarian club rooms, idiotic infirmaries, and State penitentiaries.

When that highly inspired man of Nazareth preached his radical doctrines in Palestine, and performed his astonishing mediumistic works, crowds following him, some of the doubting cautious conservatives of those times asked the question: "Have any of the rulers of the Pharisees believed on him?" That is to say, have any of the reputed great and wise believed on him? If so, we, the driftwood—we, the putty-headed policy men—will fall in line. Human nature is the same in all ages, and cowards are ever the same shrinking, apologizing, oily-tongued moral cowards.

SPIRITUALISM IS NOT SPIRITISM

Spiritualism must be differentiated from spiritism. The terminologies of the two words absolutely necessitate, as every scholar knows, entirely different meanings. Chinese, Indians, and Utah Mormons are spiritists, believing in present spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent, religious Spiritualists.

Spiritism is a psychological science—a fact—a sort of modernized Babylonian necromancy. The baser portion of its devotees, hypnotized by the unembodied denizens of Hades, divine for dollars. It is promiscuous spirit commerce with a high tariff. It is from the lower

spheres, and morally gravitates toward the dark. It has its legerdemain, its tricksters, frauds, and traveling tramps. They should be exposed and shunned as you would shun dens of adders. Spiritism, I repeat, is a fact; so is geology, so is mesmerism, so is telepathy, and so, also, is a rattlesnake's bite. Facts may be morally true or false. They may serve for purposes of good or direst ill. As an exhibition of wonders—as pabulum for skeptical atheists, who demand visible sight of the invisible infinite One, and insist upon a terrific clap of thunder to convince them of the existence of electricity, commercial spiritism with its seeking for gold-fields, and hunting for "social affinities," with its attending, shadowy hosts, manifesting in ill-ventilated seance rooms, may be a temporary necessity and to a degree useful, but it legitimately belongs, with such kindred subjects as mesmerism, to the category of the sciences.

But Spiritualism, originating in God who is Spirit, and grounded in man's moral nature, is a substantial fact, and infinitely more—a fact plus reason and conscience; a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the good, the beautiful, and the heavenly.

Spiritualism—a grand, moral science, and a wisdom religion—proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the vitalizing soul of all past religions. It was the mighty uplifting force that gave to the world in all ages, its inspired teachers and immortal leaders.

Rightly translated, the direct words of Jesus are

(John 4:24)—"*Spirit is God.*" The spiritual is the real and the substantial. The spiritually minded are reverential. They are religious. Their life is a prayer. "The fruit of the Spirit," said the apostle to the Gentiles, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Spiritualism, by whatever name known, without the fruit of the Spirit, without religion and moral growth, is but the veriest rust and rubbish; and religion, by whatever name known, in any age, without Spiritualism and its accompanying spiritual gifts, is only an empty shell—an offensive creedal cadaver that should be buried without ecclesiastical formalities.

NOT PHENOMENA ALONE

Spirit is God. And Spiritualism, while inhering in and originating from God, does not center alone, nor rest entirely upon phenomena, but upon spirit—upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance, and heavenly impressions from the divine sphere of love and wisdom. Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of the races. They acknowledge the living Christ; they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions; they open their seances, many of them, with prayer. They are richly blessed with visions and calm, uplifting ministrations from angelic homes. They see in every pure crystal stream a Jordan,

in every verdure-clad mountain a present Olivet, and in every well-cultivated prairie a Canaan flowing with the milk and honey of spiritual truth—love to God and love to man.

Spiritualism teaches salvation by character; or by the life, as did Paul in his higher inspired moments, who said, "Being reconciled, we shall be saved by his life." (Romans 5:10.)

Spirit is God. And neither matter nor sea-slime nor protoplasm constitutes the basis of conscious life, but spirit—that is to say, spiritual or divine substance. Spirituality is the substantial reality. And man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn, —chaff to the wheat.

Evidently man is a trinity in unity, constituted of a physical body, a soul, or soul body, and a conscious, undying spirit—one uncompounded, indestructive divine substance—the Divine Ego. Advanced spirits are denominated angels. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. They walk by our side often, and yet unseen. Philosophically considered, there is but one world, and that one world embraces the yesterdays, the todays, and the innumerable tomorrows of eternity.

ALL MEN ARE INNATELY IMMORTAL

Spiritualism, with its signs, wonders, visions, and healing gifts, was the religion of the apostles; of the post-

apostolic fathers, and of the primitive Christians up to the reign of Constantine, the murderous Roman Emperor.

Spiritualism has not only positively demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalized the religious mind; it has encouraged the philanthropic reforms of the age, and it has given us a revised geography of the heavens and the hells. Mortals enter the future world with as absolutely substantial bodies as we have here, only more refined and etherealized. There are different degrees of happiness there. Memory is the undying worm. There is intense mental suffering in those lower Cimmerian spheres. And yet, God builds no hells; he burns no man's fingers here, damns no souls hereafter. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon; his head touching the world of light, his feet the world of darkness. Man is a rational, moral and responsible being, having the power of choice. Punishment follows sin, as cause and effect. There is no escape. Divine punishment is disciplinary in all worlds. Christ Jesus and other martyred reformers still preach to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. God is love.

Modern Spiritualism, of which Swedenborg was the John the Baptist, and those Christian people, "believers," derisively called "Shakers," were the first organized

body of men and women in America to fully realize the true meaning of the spiritual phenomena—which has disclosed some of the unspeakable beauties awaiting us in the many mansioned house of the Father. These mansions—aural spheres, enzoning stars and planets—are real, substantial, and adaptively fitted for the abodes of spirits, angels, and archangels. These, aflame with love, are ever active in some educational or redemptive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a progressive life, a heavenly life of growth, of love, of wisdom, and of truth.

NEGATIVELY

Intelligent, cultured Spiritualists do not deny the existence of God—do not deny the existence of Jesus of Nazareth, the mediumistic man and martyr, overshadowed and infilled with the Christ-spirit—do not deny the Holy Spirit of love and wisdom, the quickening Spirit of truth—do not deny the necessity of repentance, of prayer, of faith, of religion, of abiding trust, and the importance of living a conscious, spiritual and holy life.

Spiritualism is not, as aforesaid, materialism; but on the contrary, is right the reverse of materialism, considering Spirit the basic foundation of all things, in all worlds.

Spiritualism, I repeat, is not spiritism, that is, talking with the dead for curiosity, for fleshly gratification, for selfish gain, for ambitious ends, or for unworthy, amus-

ing, and irreligious purposes. If this was the witch-spiritism that Moses condemned or disapproved of, he did well. It should be discouraged, condemned today as unworthy of rational royal-souled men and women.

Spiritualism is not secular socialism, in the anarchistic sense of that word; but Spiritualism is of God, and the mightiest, divinest word in the universe, except God or the Christ of God. The corner-stone, the foundation pillar of Spiritualism is Spirit; and God is Spirit, essential and immutable. The philological scale runs thus: Spirit, spiritual, Spiritualism. The spiritually-minded man is more than a mere, conscious spirit-man. All are spirit-men now, living in a spirit or etheric world, but not in a spiritual world, not in that exalted heavenly state of love and purity.

Spiritualism, in its broadest sense, is a knowledge of everything pertaining to the spiritual nature of human beings. It is cosmopolitan, eclectic, uplifting and heaven-inspiring. Spiritualists, being believers in the Christ, have the New Testament promised spiritual gifts—the gift of converse with the so-called dead, the gift of healing, the gift of tongues, the gift of clairvoyantly "discerning the spirits," and other gifts spoken of in the ancient Scriptures. Spiritualists believe in the great law of evolution. They teach that there is sweet reward for well-doing and certain punishment for every wrong action; and that all the good and divine that is attained here, will be retained when entering the spiritual world; that we are building now, by our conduct and characters, our homes in the future state of immortality.

When the genuine Spiritualism is generally recog-

nized, and becomes, as it will, the universal religion,—when it becomes actualized and out-wrought through the personal lives of earth's surging millions, it will no longer be selfishly said, "mine—mine," but "ours, yours," and for all who appropriate it for holy uses. This is the resurrection—a spiritually exalted resurrection state in this present life. It is Christ—the living Christ within. It is divine altruism.

I repeat, when Spiritualism in its divinest aspects is literally practiced, our country will be the universe, our home the world, our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each will be altruism. Then, when this Christly Spiritualism abounds, will the soil be as free for all to cultivate as the air to breathe; gardens will blossom and bear fruit for the most humble; and orphans will find homes of tenderest sympathy in all houses. This is Spiritualism, pure, simple, and practical. I invite other sectarian religionists, as well as devil-intoxicated Seventh-day Adventists, to ground their ecclesiastical weapons of rebellion, to do works meet for repentance, and to come to us —America's Mount Zion—and we will do them good.

In the above statements or definitions of Spiritualism, I speak for myself only—not others. Spiritualists have no Roman Pope—no Anglican bishop—no Mrs. Eddy, and they desire to build up no new sect or institute a cast-iron creed.

Though Spiritualists number millions upon millions in all enlightened countries—and though there are more or less Spiritualists in every church in the land (unless it be that little seven-by-nine side issue,

the Seventh-day Second Adventists), there are those who ask half sneeringly, "Who are these Spiritualists?" My brief reply is, They constitute the thoughtful brains of the world. I repeat, the brainiest people of the world today are straight out-and-out Spiritualists, or favorably inclined to Spiritualism. They are the cultured. They are the inspired. They stand upon the mountain top. They live in the sunlight of eternal truth.

SPIRITUALISTS—ANCIENT AND MODERN

In Ancient Egypt, Spiritualism was the very foundation of the national religion. Their heirophants taught the initiated that the soul is immortal; that during several lives, it passed through several zœther zones, all of which were processes of purification.

HERMES taught that the visible is but a picture of the invisible world—that this earth was surrounded by circles of ether, and that in these ether circles the souls of the dead lived and guarded mortals.

STRABO states that in the temple of Serapis at Canopus, "great worship was performed and many miraculous works wrought, which the most eminent men believed and practiced, while others devoted themselves to the sacred sleep," that is, the unconscious trance. The consecrated temple at Alexandria was still more famous for its oracles, consecrated sleep, and the healing of invalids.

BEROSUS, in transcribing the early legends of Babylonia and Chaldea, describes the gods of heaven and the lower elementaries who were in sympathy with them,

and often influenced the inhabitants of earth both for good and ill. They had magical directions for dispossessing disturbing demons and for inviting the protection of the good genii—in other words, the more exalted spirits.

A tablet in the library at Nineveh describes seven supreme gods, fifty great gods of heaven and earth, three hundred spirits of the lower heavens, and six hundred of the earth. These latter were invoked to bring messages from the invisible shores of immortality.

The master minds of Greece, such as Thales, who lived some six hundred years B. C., thought that the universe was peopled with daimons, who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions.

EPIMENIDES, the contemporary of Solon, frequently received divine revelations from the spiritual heavens.

ZENO declared that tutelary, or guardian, spirits inspired his speech and directed his actions.

APULEIUS, the Roman historian, assured the people that the souls of men, when detached from their bodies and freed from their physical functions, became a species of daimon, or lemurs, who gratified their beneficence in watchfully guarding individuals, families, and cities.

HOMER, in the twenty-third book of the Iliad, describes the spirit of Patroclus as appearing to Achilles, and adjuring him to bestow the last funeral rites upon the body of his friend, that he might the sooner commence his spiritual advancement.

In the eleventh book of the Odyssey, Ulysses is depicted as visiting the underworld regions of the Cimme-

rians, and as conversing with the spirit of Tyresius Elpenor and his own mother, from whom he received most encouraging tidings.

HESIOD, the poet, whose verses were so prized by the old Greeks that they committed them to memory, believed that each conscious soul was a potential portion of God, the "Oversoul." Recognizing the conscious existence of these souls, or spirits, he thought they were drawn earthward from the higher regions by the desires of their friends.

PLUTARCH informs us that those who aspired to be brought into sympathetic communion with the higher intelligences of the shadowlands were expected to renounce the follies of the world and to practice self-denial, and to bring the lower functions and faculties of their natures into complete subjection to the spiritual.

SOCRATES was constantly attended with a "divine voice" to admonish, guard, and guide him in the events of his daily life; while it urged to good deeds he declared that it "restrained from evil." It sustained him to bear unrepiningly the revilings of the ill-tempered Xantippe, and with an unfaltering trust to drain the fatal cup.

When asked by his disciple, Crito, "Where shall we bury you," he replied, in substance, "Bury me just where you please, if you can only catch me," and then he further added, "Have I not told you and the wise men that the body is not Socrates?"

In the palmy and prosperous days of Greece, Spiritualism was the only religion that inspired to the higher life. Hence, **HUME** says: "We learn from a hundred masterpieces of the intellect, how untiring was that spirit of

restless inquiry with which every people of Hellas searched into the secrets of the unseen. No city was founded; no army marched forth to battle; no vessels laden with emigrants set sail for Italy or Asia Minor without consulting the oracles of the gods."

PLATO, the favorite pupil of Socrates and prince of philosophers, held precisely the same ideas in regard to spirits and their communion with mortals as did his great teacher. "There are," he said, "daimons, the souls of those who have died; and each human being has a particular spirit with him, to be his tutelary and guiding genius during his mortal lifetime; and when the physical life is ended, this spirit receives and accompanies the enfranchised one to its future destiny, the Elysian Fields of immortality. Deity has no immediate intercourse with men. All communication between gods and mortals is carried on by means of demons, both in sleeping and waking. They are clothed with air, wander through heaven, hover over the stars, and abide on the earth."

Between God and man are the spirits, who are always near us, though commonly invisible to us, and who know all our thoughts. They are intermediate between gods and men. He also says: "The demons direct man often in the quality of guardian spirits, in all his actions, as witness the demon of Socrates." (*Apol., p. 31–40.*) Again he says: "A deity has deprived them (the poets) of their senses, and employs them as his ministers and oracle-singers and divine prophets, in order that when we hear them we may know it is they to whom sense is not present and who speak what is valuable, but the god

himself who speaks, and through them addresses us; . . . poets are nothing else but interpreters of the gods (or spirits) possessed by whatever deity they may happen to be."

PORPHYRY, a Greek philosopher of the Neo-Platonic school, was known to say: "Spirits are invisible, nevertheless they reveal themselves sometimes in visible form."

PYTHAGORAS, who visited India, Persia, and Egypt, and who had been initiated into the inner court of Isis, was one of the most astonishing mediums of antiquity. His psychic powers were attested by such writers as Claudius Æian, Porphyry of Tyre, the Greek philosopher, and Jamblichus, the Neo-Platonist. Pythagoras asserted that souls, immortal and pre-existent, were real entities distinct from the body in which they may for a time be enveloped. He declares that "the intelligent soul has a subtile body of its own, which protects it from the gross outer body, and which may at times talk with the gods."

LAO-TSE and **CONFUCIUS**, early Chinese philosophers and teachers, who antedate the Christian era more than five hundred years, inculcate the worship of spirits and ceremonial observances to the souls of ancestors. Howitt says: "They taught that there existed guardian spirits; that the visible world is in constant rapport with the invisible; that both good and evil spirits surround us—nay, are within us; they are cognizant of our inmost thoughts, and recount them in heaven; that household spirits, or penates, record all our actions and de-

liver in their account to heaven on the last day of every moon."

LUCAN, born 38 A. D., a nephew of the Philosopher Seeneca, and educated at Rome, in his "Pharsalia," when lamenting the loss of oracles, says, "The greatest misfortune of our age is to have lost that admirable gift of heaven. The oracle of Delphi has become silent since kings feared the future, and no longer desired to hear the verdict of the gods."

The eminent William Howitt, in writing of Lucan, says: "Anterior to Christianity, the whole system of the ancients is one of divine supervision and interference in the affairs of man. The gods not only direct human events by their counsels, but personally appear to men and co-operate in their aims and achievements. No nation ever gave up the belief in the existence of spirits acting with them and for them. The nearness of the spirit-world maintained its consciousness imperishably in the human soul."

TITUS, Emperor of Rome, born 40 A. D., in a speech to his soldiers, encouraging them to deeds of valor, is reported as saying :"For what man of virtue is there who does not know that those souls which are severed from their fleshly bodies in battles by the sword, and receive by the ether, that purest of elements, and joined to that company which are placed among the stars—that they become good demons (spirits) and propitious heroes, and *show themselves as such to their posterity afterward?*"

CICERO tells us that the mysteries, which were symbolically allied to spiritual invisible presences, enkindled and inspired a knowledge of the future life, and made

this life more pleasant by filling the mind of the dying with beautiful ideas of cheerfulness and resignation.

"They whose minds, scorning the limitations of the body, ... behold things which they predict. . . . The worship of the gods is not to be imputed to chance or folly, but to the frequent appearance of the gods themselves. Their voices have been often heard, and they have appeared in forms so visible that he who doubts it must be partly bereft of reason. * * * I dare not myself say anything in contradiction of oracles, nor do I approve it in others."

This great orator further says: "Of these descriptions are the gods and the oracles—not such as are grounded on acquired signs, but those which arise from an inner and a divine source." If we laugh at predictions, . . . if we turn to ridicule the Babylonians and Caucasians, who believe in celestial signs and who observe the number and course of the stars; if, as I have said, we condemn all these for their superstition and folly, which, as they maintain, is founded upon the experience of fifty centuries and a half, let us, in that case, also call the belief of ages imposture; let us burn our records and say that everything was but imagination. But is the history of Greece a lie, when Apollo foretold the future through the oracles of the Lacedemonians and made other prophecies from the guardian gods?

BEDE, the Venerable.—(Born 673, Durham, England) ecclesiastical historian, author, commentator, and metaphysician, exhibited his clairvoyance—his spiritual trust and spiritual life in dying. It was a calm, peaceful even-

ing in the spring of 735—the evening of Ascension Day —and in his quiet cell in the monastery of Jarrow, as the historian informs us, an aged monk lay dying. With labored utterance he tried to dictate to his scribe, while a group of fair-haired Saxon youths stood sorrowfully by with tears, beseeching their dear master to rest.

This retiring recluse was the most famous scholar of his day in Western Europe. Through him, Jarrow-on-the-Tyne had become the great center of literature and science, hundreds of eager students crowding yearly to its halls to learn of the illustrious Bede. He was deeply versed in the literature of Greece and Rome,—he had written on medicine, science, astronomy, rhetoric, and was an advocate of the noblest thoughts of his age. His "Ecclesiastical History" is still the chief source of our knowledge of ancient England. But none of his studies were to him equal to the study of religion. None of his books were of so great importance as his "Commentaries" on spiritual subjects. Even then as he lay on his deathbed he was feebly dictating to his scribe his superior translation of St. John's Gospel. "I don't want my boys to read an error," he said, "or to work to no purpose after I am gone."

And these young men seem to have deeply loved the gentle old man. An epistle has come down to us from his disciple, Cuthbert, telling of what had happened on this noted Ascension Day.

"Our father and spiritual master," he says, "seems especially illumined, and has translated the gospel of St. John as far as 'what are these among so many.' "

"He began to suffer much in his breath, and a swell-

ing came in his feet; but seemingly inspired, he went on dictating to his scribe. 'Go on rapidly,' he said, 'I know not how long I shall hold out, or how soon the Master will send his angels for me.'

"All night long he lay awake, and when day dawned he commanded us to write with all speed what he had begun. . . . Angels are waiting.

" 'There remains but one chapter, Master,' said the anxious scribe, 'but it seems very hard for you to speak.'

" 'Nay, it is easy—for the good angels give me strength,' replied Bede. 'Take up thy pen and write quickly.'

"Amid blinding tears the young scribe wrote on.

" 'And now, father,' said he, as he eagerly caught the last words from the quivering lips, 'only one sentence remains.' Bede dictated it, and then looking up, exclaimed, 'Oh, the brightness of their coming—how sweet their music!'

" 'It is finished, master,' cried the youth, raising his head as the last word was written.

" 'Ay, it is truly finished,' echoed the dying saint, his face the meanwhile seemingly illumined with more than spiritual brightness. 'Lift me up; place me at that window of my cell where I have so often prayed to the Father of lights, and to the ministering angels that do the Father's will.' And with these words his beautiful spirit passed on to meet those loved ones who inspired him to the last moment of his life."

MINUCIUS FELIX, a Roman author (about 198 A. D.), in the "Octavius," Chap. XXIX, writes thus: "There are

some insincere and vagrant spirits, degraded from their heavenly vigor by earthly stains and lusts. Now these spirits, after having lost the simplicity of their nature by being weighed down and immersed in vices for a solace for their calamities, cease not, now that they are ruined themselves, to ruin others; and being depraved themselves, to infuse into others the error of their depravity. The poets know that these spirits are demons, and the philosophers discourse of them. The Magi also know that they are demons, and that whatever miracles they affect to perform, they do by means of bad demons. By their aspirations and communications they show their wondrous tricks, making either those things to appear which are not, or those things not to appear which are. Of those magicians, the first, both in eloquence and in deeds, is Sosthenes."

ORIGEN, a celebrated bishop, and one of the most learned and illustrious that graced the early Christian centuries, wrote thus in his "De Principiis:" "What shall we say of the Diviners, from whom—by the working of those spirits (demons) who have the mastery over them—answers are given (to those who consult them) in carefully-constructed verses? Those persons, too, whom they term Magi (magicians) frequently, by invoking demons over boys of tender years, have made them repeat poetical compositions and give poetical improvisations which were the admiration and amazement of all. Now these effects, we suppose, are brought about in the following manner: As holy and immaculate souls after devoting themselves to God with all perfection and purity, and preserving themselves from the contagion of

evil spirits, and purifying themselves by long abstinence, by these means they assume a portion of divinity and earn the grace of prophecy and other divine gifts. The result of this is that they are filled with the working of those spirits to whose service they have subjected themselves."

This erudite Christian Father, Origen, in writing against his atheist antagonist, Celsus (200 A. D.), says: "Celsus has compared the miracles (spiritual manifestations) of Jesus, to the tricks of jugglers and the magic of Egyptians, and there would indeed be a resemblance between them if Jesus, like the practitioners of magic arts, had performed His works only for show or worldly gain."

TERTULIAN, another celebrated Christian Father (date about 200 A. D.), in his "De Spectaculis," writing against the public shows, says: "Those who attend them become accessible to evil spirits," and states: "We have the case of the woman—the Lord himself is witness—who went to the theater and came back possessed. In the outcasting (by exorcism) accordingly, when the unclean creature was upbraided for having dared to attack a Christian believer, he firmly replied: 'And, in truth, I did it, and most righteously, for I found her in my domain.'"

In his "Apologeticus," Tertulian, in speaking of obsessing spirits, says: "They disclaim being unclean spirits, which yet we must hold as being indubitably proved by their relish for the blood and fumes and fetid carcasses of sacrificial animals, and even by the vile language of their ministers (mediums)."

In his celebrated work, "De Anima," Tertulian further says: "We had a right to anticipate prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophetess. There is a sister among us who possesses the faculty of revelation. Commonly, during religious service, she falls into a trance, holding then communion with angels, beholding Jesus himself, hearing divine mysteries explained, reading the hearts of some persons, and administering to such as require it. When the Scriptures are read, or psalms sung, spiritual beings minister visions to her. We were speaking of the soul once when our sister was in the spirit (entranced), and, the people departing, she then communicated to us what she had seen in her ecstacy, which was afterward closely inquired into and tested. She declared she 'had seen a soul in bodily shape, which appeared to be a spirit, neither empty nor formless, but so real and substantial that it might be touched. It was tender, shining, of the color of the air, but in everything resembling the human form.' "

For three hundred years after the apostles, visions, apparitions, healing gifts and spiritual marvels abounded in all Christian countries. Believers, in the name of Christ, cast out demons, made the lame to walk and the blind to see. And all along down the centuries to the Reformation there were rifts in the clouds, lights from above, and messages from the invisible world.

The Old and New Testaments, the Apocrypha, and the Talmudic writings—all abound, more or less, in angel ministries, spirit communications, trances, visions, and apparitions.

THE APOSTLES AND DISCIPLES of Jesus Christ were Spiritualists. Jesus chose them because they had mediumistic or spiritual gifts. Paul heard the spirit voice. Both Paul and Peter had trances, as do the mediums of today. And Jesus expressly said: "He that believeth in me, the works that I do, shall he do also, and greater works than these shall he do." Again he said: "These signs (various spiritual manifestations) shall follow them that believe." And these signs, gifts, and demonstrations of the future life did follow the early Christians for the first three centuries. Mosheim confirms this view, saying:—

"It is easier to conceive than to express how much the spiritual powers and the extraordinary divine gifts which the early Christians exercised on various occasions, contributed to extend the limits of the church. . . . Though the gift of foreign tongues appears to have gradually ceased, yet other spiritual gifts, healings, prophecies, visions, and the discerning of spirits with which God favored the rising church, were, as we learn from numerous testimonies of the ancients, continued to some extent for several centuries."

IGNATIUS, native of Syria and pupil of Polycarp, declares that—

"Some in the church most certainly have a divine knowledge of things to come. Some have visions; others utter prophecies, and heal the sick by laying on of hands; and others still speak in many tongues, bringing to light the secret things of men, angels, and expounding the mysteries of God."

Many confirmatory testimonies might be quoted from

Clement of Rome, Barnabas, Papias, Justin Apollinaris, Cyprian, Lactantius, and others of the earlier Fathers. The *Phrygian Montannus* affirms with great emphasis that "these continuous prophecies, healing gifts, tongues, and visions are the divine inheritance of the true Christian," quoting, in confirmation, the old Scripture words, "Where there is no vision the people perish."

ST. ANTHONY, in one of his fiery sermons, exclaimed:—

"We walk in the midst of demons, who give us evil thoughts; and also in the midst of good angels, who give us heavenly thoughts. When these latter are especially present, there is no disturbance, no contention, no clamor; but something so calm and gentle that it fills the soul with gladness. The Lord is my witness that after many tears and fastings I have been surrounded by a band of angels, good spirits, and joyfully joined in singing with them."

TATIAN, in his orations against the Greeks, said:—

"Your poetess, Sappho, was an impudent courtesan, and sung her own wantonness; but our women, full of faith in Christ, are chaste, and our virgins, at the distaff, utter divine oracles, see visions, and sing the holy words that are given them by inspiration."

GOETHE states that he one day saw the exact counterpart of himself coming toward him. This was his double. When in the valley of meditation he had "night visions."

POPE saw an arm apparently come through the wall, and made inquiries after its owner.

DR. JOHNSON heard his mother call his name in a clear voice, though she was at the time in another city.

LOYOLA, lying wounded during the seige of Pampe-

luna, saw, one who encouraged him to prosecute his mission.

DESCARTES was followed by an invisible person, whose voice he heard urging him to continue his researches after truth.

OLIVER CROMWELL, lying sleeping on his couch, saw the curtains open and a gigantic woman appear who told him he would become the greatest man in England.

BEN JOHNSON spent the watches of the night an interested spectator of a crowd of Tartars, Turks, and Roman Catholics, who rose and spiritually fought round his arm-chair till sunrise.

BOSTOCK, the physiologist, saw figures and faces, and there was one human face constantly before him for twenty-four hours, the features and headgear as distinct as those of a living person.

BENVENUTO CELLINI, imprisoned at Rome, resolved to free himself by self-destruction, but was deterred by the apparition of a young woman of wondrous beauty, whose reproaches turned him from his purpose.

TORQUATO TASSO.—To those well read in Italian history, Tasso's remarkable visions are well known. He was called the epic poet of his age. Corresponding with his friends, he frequently spoke of his spiritual visitations. Good spirits strengthened and encouraged him, and bad ones vexed or tormented him; in fact, like many mediums today, he was at times obsessed. Here is what he wrote to a friend:—

"This day, being the last but one of the year, the brother of the Rev. Licino has brought me two letters from Vostra Signoria, but one disappeared

after I had read it, and I think the Spirit (*il folletto*) has carried it away, because it is that letter in which he is mentioned. This is one of those miracles which I have frequently seen in the hospital (of St. Ann, which was his prison), on which account I feel certain that it is the work of some sorcerer (mago) and I have many other proofs of it, but particularly of a roll of bread taken from before me, visibly, half an hour before sunset (*a ventrite ore*); of a plate of fruit taken from before me the other day when that amiable young Pole so worthy of admiration came to see me; and of several other articles of food to which at other times the same thing occurred when no one entered my prison; of a pair of gloves, of letters, and of books taken out of boxes that were shut and found on the ground in the morning, and others that were never found, and I know not what became of them.

" I will not conceal my miseries, that you, signor, may help me with all your force, with all your diligence, and with all your good faith. Know then that besides these miracles of the folletta, which I can describe at length on some other occasion, there are many nocturnal terrors, for being awake, small flames (flamette) seem to appear in the air; and sometimes my eyes sparkle in such a manner that I have feared losing my sight—sparks have flown out of them visibly. I have seen likewise in the middle of the head of the bed, shadows of mice which from any natural causes could not happen in that place; and often I have heard whistles, tinklings, bells, and the sound of a clock which has often struck one."

In a letter by Torquato Tasso, 1544, he says:—

"You know that I have been ill and have never been entirely cured; perhaps I have greater need of an exorciser than of a physician, because the illness is owing to magical art. Compassion ought to be felt for my long suffering. Of the folletto (spirit) I will still tell you some more particulars. The little thief has robbed me of many scudi; I don't know how many, because I do not keep any account of them as misers do, but perhaps they amount to twenty. He overturns my books, opens my boxes, steals my keys that I cannot defend myself from him. I am unhappy at all times, but most at night." (See Baron Seymour Kirkup's letter, Florence, May 26, 1862. S. Magasin, London.)

Again he writes on the same subject: "I cannot defend anything from my enemies, nor from the demons *except my will,* with which I will never consent to learn anything from them or their followers, or have any familiarity with them or with magicians."

After more than seven years' confinement, he suddenly recovered from his affliction, and was released. He attributed his recovery to the spirit aid given him by the Virgin Mary in a vision, which he thus describes: "Amidst so many terrors and pains, there appeared to me, in the air, the image of the glorious Virgin, with her Son in her arms, encircled with clouds of many colors, so that I might by trust and faith in her and to ministering spirits of grace, know of their power and of a future that never dies."

The Roman Catholic Church has never denied the miracles—the spiritual manifestations of the ages. All the religious movements of the past, originated in spirit-

ual manifestations. Take, as a sample, George Fox, the founder of Quakerism; Ann Lee, the founder of Shakerism; the Wesleys, founders of Methodism, and Swedenborg, the founder of the Swedenborgian or New Church. Swedenborg held open intercourse with the spiritual world during the period of twenty-seven years. The world's religious epoch-builders were all possessed of marvelous spiritual gifts. Elder Frederick Evans, a distinguished American Shaker preacher, used to often say, "Quakerism began in the spirit, but is ending in the flesh and in the worldliness of the world."

SIR JAMES MACINTOSH says of Fox's Journal: "It is one of the most extraordinary and instructive narratives in the world—which no reader of competent judgment can peruse without revering the eminent virtue of the writer."

This Journal reminds us of, and is a fitting companion to, Swedenborg's Diary. The following statements are condensed from it:

GEORGE FOX, born in July, 1624, was naturally, when young, of rather grave deportment. When about nineteen, he became annoyed by the frivolous and profane conversation of the young, and spending a night in prayer, he heard a voice saying: "Thou seest how young people go together in vanity and old people into their graves; thou must forsake, be a stranger to all, and be guided by the spirit."

Traveling to London, and listening by the way to many preachers, he remarks: "I was afraid of them, for I was sensible that they did not possess what they professed." After relating to the clergymen that at times

he "heard voices and felt the presence of spirits" one of these jolly old clergymen of the Anglican Church told him to "smoke tobacco and sing psalms." Another advised him to "go to a surgeon and lose some blood." Turning to the Dissenters, he "found them also blind guides."

Wandering often in quiet places, fasting frequently with Bible in hand, meditating and battling with doubts and temptations, he at last "fell into a trance that lasted fourteen days, and many who came to see him during that time, wondered to see his countenance so changed, for he not only had the appearance of a dead man, but seemed to them to be really dead. But after this, his mind was relieved of its sorrows, so that he could have wept night and day with tears of joy, in humility and brokenness of heart. In this state," he says, "I saw into that which is without end, and things which cannot be uttered, and of the greatness and infiniteness of the love of God."

When at Mansfield, he "was struck blind," so that he could not see; after which, he says, "I went to a village and many people accompanied me. And as I was sitting in a house full of people, I cast my eyes upon a woman and discerned in her an unclean (undeveloped) spirit. Moved to speak sharply, I told her she was under the influence of an unclean spirit. Having the gift of discerning spirits, I many times saw the states and conditions of people, and could try their spirits."

He frequently healed the sick by laying on of hands. To Richard Myer, who had long had a very lame, rheumatic arm, he said: "Stand upon thy legs and stretch

out thine arm." He did so, and Fox exclaimed: "Be it known unto you and to all people that this day you are healed." Although Macauley sneers at Fox's casting out devils and performing miracles, many remarkable cases of this kind are recorded in his Journal, and were witnessed by thousands of people. In his "Life Sketches" he uses "Lord," "angels," and "spirits" interchangeably, as do the old biblical writers.

"Coming to within a mile of Litchfield, where shepherds were keeping their sheep, I was commanded," he says, "by the Lord to put off my shoes. I stood still, for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes and left them with the shepherds, and the poor shepherds trembled and were astonished. Then I walked on about a mile, and as soon as I was within the city, the word of the Lord came to me again, saying, 'Cry, Woe unto the bloody city of Litchfield!' So I went up and down the streets, crying with a loud voice, 'Woe to the bloody city of Litchfield!' It being market day, I went into the market place, and to and fro in the several parts of it, and made stands, crying as before, 'Woe to the bloody city of Litchfield!' And no one laid hands on me; but as I went thus crying through the streets, there seemed to be a channel of blood running down the streets, and the market place appeared like a pool of blood. When I had declared what the spirit put upon me, I felt myself clear. I went out of the town in peace, and, returning to the shepherds, gave them some money and took my shoes of them.

"After this, a deep consideration came upon me. Why, or for what reason, should I be sent against that city and

call it 'the bloody city?' But afterward I came to understand that in the Emperor Diocletian's time a thousand Christians were martyred here in Litchfield. So I was to go without my shoes, through the channel of their blood in the market place, that I might raise up the memorial of the blood of those martyrs which had been shed a thousand years before. The sense of their blood was upon me."

These were among the common sayings of the inspired George Fox while preaching: "Verily, I heard a voice;" "The spirit was upon me;" "I saw in visions;" "The prophecies were open to me." "When, at a meeting of Friends in Derby, there was such a mighty power of spirit felt," says Fox, "that the people were shaken and many mouths were opened to testify that the angels of God do minister unto mortal men."

The original Quakers, like the post-Apostolic Christians, were Spiritualists; but our latter-day Quakers denying or deadening their spiritual gifts by selfishness and worldliness, have crystalized, and so are a dying religious sect.

JOHN WESLEY, the founder of Methodism, was a firm believer in the spiritual phenomena.

In the old Wesley residence, Epworth, England, marked spiritual manifestations occurred for years. An account of these was written by the Rev. Mr. Hooley, of Haxey, by Dr. Adam Clarke, by a writer in the *Arminian Magazine,* and others. It is pitiable that modern Methodist preachers do not mention them as among the present demonstrations of a future existence. From a large volume by John Wesley, entitled "The Invisible

World," published over a hundred years ago, I make the following quotations:

"What pretense have I to deny well-attested facts because I cannot comprehend them? It is true that the English in general, indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation; and in direct opposition, not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not) that the giving up of witchcraft (the control of undeveloped spirits) is in effect, giving up the Bible. And they know, on the other hand, that if but one account of men with separate spirits be admitted, their whole castle in the air (deism, atheism, and materialism) falls to the ground. One of the capital objections to all the accounts, which I have known urged over and over, is this, 'Did you ever see an apparition yourself?' No, nor did I ever see a murder, yet I believe there is such a thing. Yea, and in one place or another murder is committed every day. Therefore I cannot, as a reasonable being, deny the fact, though I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me of both the one and the other. With my last breath

will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world—I mean that of apparitions confirmed by the testimony of all ages." (Page 2.)

ELIZABETH HOBSON was born in Sunderland in the year 1774. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his daughter. She was a serious child and grew up in the fear of God; yet she had a deep and sharp conviction of sin until she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession. On Wednesday, May 23, 1788, and the three following days, I talked with her at large. But it was with difficulty that I could prevail upon her to speak. The substance of what she said was as follows:

" 'From my childhood, when any of my neighbors died, whether men, women, or children, I used to see them just before, or when they died, and I was not at all frightened, it was so common; indeed, I did not then know they were dead. I saw many of them by day and many of them by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had a bright, glorious light around them, but many had a gloomy, dismal light and a dusky cloud over them.' " (Page 3.)

"Perhaps the glorified spirits of just men made perfect, may, like the angels, be employed in carrying on the purposes of God in the world. It is said of them, 'His servant shall serve Him.' " (Heb. 22.)

"Possibly, as ministering spirits, they may minister

unto the heirs of salvation, and watch over the interests of those who on earth were dear to them, either by the ties of nature or religion. One of them was employed to converse with the Apostle John and explain to him the wonderful things he saw in his visions." (Rev. 22.)

"The sentiment for which we are pleading, has the sanction of the highest antiquity. Philo speaks of it as a received notion of the Jews that the souls of good men officiate as ministering spirits. The Pagans, in the earliest ages, imagined that the spirits of their deceased friends continued near them, and were frequently engaged in performing acts of kindness, hence the deification of their kings and heroes, and the custom of invoking the names of those who were dear to them."

"Cicero makes a better use of the doctrine, when he endeavors to comfort a father for the loss of a son by the thought that he might still be engaged in performing kind offices for him. And it is not improbable that the idea, though perverted by the heathen for the purpose of idolatry, might, like the doctrine of the immortality of the soul, be derived from a divine source." (Page 30.)

"A few years ago, a gentleman of most correct character and serious carriage, who resided near St. James and lived very happily with his wife, was taken sick and died, which so affected his dear left companion that she sickened also and kept her bed.

"In about ten days after her husband's death, as she was sitting upright in bed, and a friend and near relation sitting near her, she looked steadfastly toward the foot of the bed, and said with a cheerful voice, 'My dear, I will be with you in two hours.' The gentlewoman

that was with her (and who firmly attested the same as most true) said to her, 'Child, to whom do you speak?' (for she saw nobody). She answered, 'It is my husband, who came to call me hence, and I am going to him;' which surprised her friend very much, who, thinking she was a little light-headed, called in someone else, to whom she spoke very cheerfully and told the same story; but before the two hours were expired she went on and up to her dear companion, to be happy together forever, to the great surprise of all present.

"The soul receives not its perfections or activity from the body, but can live and act out of the body; yea, much better, having then its perfect liberty, divested of that heavy incumbrance which only clogged and fettered it. 'Doubtless,' saith Tertulian, 'when the soul is separated from the body it comes out of darkness into its own pure and perfect light, and quickly finds itself a substantial being, able to act freely in that light and participate in heavenly joys.' " (Page 48.)

* * *

The former historical references prove that the facts and the fundamental truths of Spiritualism were in remotest antiquity, similar to those of today. And why not?—since there is but one God, one law, one Divine purpose, one historical continuity, one brotherhood, "one spirit," with, as Paul says, "a diversity of gifts."

A traveler in nearly all latitudes 'neath the northern star, or summering under the Southern Cross, I have seen neither races nor tribes, white, brown-skinned, or black, without sympathy for their kindred—without cemeteries for their dead—without altars, however

rude, for their worship, and without dreams, apparitions, visions, and methods of some sort for communicating wth the dead. Uncouth, vague, if not rude and vulgar to us, they may have been; yet, they foreshadowed the soul's immortality, and brought to sorrowing, trusting souls that peace of mind that passeth understanding.

PROF. A. B HYDE, D. D., author and professor of Greek in the Denver University, says in his work on Methodism: "During these years, strange 'noises' were heard at the Epworth parsonage. They were heard like the whistling of the wind outside. Latches were lifted; windows rattled, and all metallic substances rang tunefully. In a room where people talked, sang, or made any noise, its hollow tones gave all the louder accompaniment. There was a sound of doors slamming, of curtains drawing, of shoes dancing without a wearer. When any one wished to pass a door, its latch was politely lifted for him before they touched it. A trencher, untouched upon the table, danced to unheard music. At family prayers the 'goblin' gave thundering knocks at the amen, and when Mr. Wesley prayed for the King, the disloyal being pushed him violently in anger. The stout rector shamed it for annoying children, and dared it to meet him alone in his study, and pick up the gauntlet there. Many, then and since, have tried to explain the cause. It was thought to be a spirit strayed beyond its home and clime, as an Arabian locust has been found in Hyde Park. Of such things this writer has no theory. There are more things in heaven and earth than his knowledge of philosophy can compass. Only he is sure that outside of

this world lies a spiritual domain, and it is not strange that there should be intercommunication."

The noises were first heard one winter's day in 1715 by Mrs. Susanna Wesley, John Wesley's mother. She was in the bedroom and was startled suddenly by a clattering of the windows and doors, followed by several distinct knocks, three by three. At the same time her maid servant, Nancy Marshall, heard in the dining-room something that sounded like the groans of a dying man.

The young women of the family became greatly alarmed. Mrs. Wesley informed her husband, Samuel Wesley, of the circumstances and insinuated her belief in their supernatural character.

ROBERT SOUTHEY, in his "Life of the Wesleys," when speaking of these spiritual manifestations, states that they continued in the Wesley family for some thirty years, commencing in 1716. Dr. Priestly, the discoverer of oxygen, speaks of the Wesleyan phenomena as among the most remarkable in history. There is a record of them in the Bibliotheca Topographica Britannica by Samuel Babcock. Here is the closing paragraph:—

"I know not what became of the ghost of Epworth; unless, considered as a prelude to the noise Mr. John Wesley made on a more ample stage, it ceased to speak when he began to act."

John Wesley's journal contains a number of most thrilling accounts of spiritual phenomena. Some considered them miraculous, and a proof of Wesley's divine mission. It is a pity that so many Methodist preachers of today have so "fallen from grace"—the grace and wisdom of Wesley—as to deny present spirit-

ual manifestations. It is a further pity, if not a sort of religious dishonesty, that the later biographers of John Wesley omit direct reference to these marvelous phenomena, in which the Wesleys were firm believers.

DR. ADAM CLARK, the distinguished Methodist Commentator, was a Spiritualist. In commenting upon Saul and Samuel (see his Commentaries, pp. 298, 299), he says:—

"I believe Samuel did actually appear to Saul; and that he was sent to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker."

"I believe there is a supernatural or spiritual world in which HUMAN spirits, both good and bad, live in a state of consciousness."

"I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

EMANUEL SWEDENBORG, the son of a Swedish clergyman, announced in the year 1743 that he had come into spiritual converse with a world of spirits, and he soon began publishing their revelations, and detailing their conversations with him. He declared that he had seen and conversed with some of the apostles, especially Paul, with Luther and others dwelling in a spiritual state of existence. "I have," he says, "for these twenty years or more, conversed daily with spirits and angels. They have human forms, the appearance of men, as I have a thousand times seen; for I have spoken with them as a man with other men—often with several together—and

I have seen nothing in the least to distinguish them from other men. . . . Lest any one should call this an illusion, or imaginary perception, it is to be understood that I am accustomed to see them when perfectly wide awake, and in the full exercise of my observation. The speech of an angel or a spirit sounds like and as loud as that of a man; but it is not heard by the bystanders. The reason is that the speech of an angel or a spirit finds entrance, first, into a man's thoughts, and reaches his organs of hearing from within."

In 1758 a revolution was attempted in Sweden. On the twenty-third of July in that year Swedenborg was in Stockholm. On that day Count Brahe and Baron Horn were executed in the capital. Swedenborg did not lose sight of Brahe when he was beyond the axe, as the following passage in Scriptural Diary shows:—

"Brahe was beheaded at ten o'clock in the morning, and he spoke with me at ten at night; that is to say, twelve hours after the execution. He was with me almost without interruption for several days. In two days' time he began to return to his former life, which consisted in loving worldly things; and after three days he became as he was before in the world, and was carried into the evils he had made his own before he died."

PROFESSOR SHERER relates this: "Conversing with a companion one evening in Stockholm about the spiritual work, one of those present, as a test, said: 'Tell us who will die first.' Swedenborg at first refused to answer. Then, after seeming to be for a time in silent and profound meditation, he replied: 'Olof Olofsohn will die

tomorrow morning at forty-five minutes past four o'clock.' This prediction greatly excited the company, and one gentleman, a friend of Olof Olofsohn, resolved to go on the following morning at the time mentioned by Swedenborg to the house of Olof Olofsohn, in order to see whether Swedenborg's prediction was fulfilled. On the way thither he met the well-known servant of Olofsohn, who told him that his master had just then died—a fit of apoplexy had seized him and had suddenly put an end to his life. The clock in Olofsohn's dwelling apartment stopped at the very moment in which he had expired, and the hand pointed at the time.

SHAKESPEARE.—Poets are naturally Spiritualists, and the most striking and dramatic portions of Shakespeare's writings depend upon characters drawn from the world of spirits. Physical phenomena are but the alphabet of Spiritualism. Shakespeare of Avon evidently believed in the relations that he instituted between the material and the spiritual world. In his Midsummer Night's Dream, he makes the fairies sing:

"Now it is the time of night
That the graves are gaping wide,
Every one lets forth his sprite,
In the church-way paths to glide."

And again, Hamlet and Horatio say:

Hamlet. "What hour now?
Horatio. I think it lacks of twelve."

* * *

Hamlet. "Angels and ministers of grace defend us!
Be thou a Spirit of health, or goblin damned,

Bring with thee airs of heaven or blasts from hell—
Be thy intents wicked or charitable,
Thou comest in such questionable shape
That I will speak to thee:"

And again in Hamlet, the stricken murderer swears:

"If I stand here I saw him—
. . The times have been,
That when the brains were out, the man was dead,
And there an end; *but now they rise again.*"
"There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy."

ANN LEE, honored by her admirers with the appellations, "Sainted Mother," and "Sister," overshadowed by angels of purity, and enlightened by the descent of celestial influences, received her heavenly commission in 1758, near Manchester, England. Her visions were remarkable; her prophecies, oracles. The physical manifestations, relating to herself and adherents, consisted of These exercises and spiritual gifts called down upon them the hostility of the Church. Priests and magistrates, who have ever sought to gag the truth, dungeon conscience, and impeach the inductions of science, charged them with disorder and Sabbath-breaking. The religious authorities slandered, fined, and imprisoned them.

In 1774, inspired by the "Christ of the new order," she received a revelation to immigrate to America. A few pure-purposed, loving souls clustered around her as a central teacher directed by angel ministers.

This new church—the "Shakers"—much resembles the Essenes of Philo's time. The Nazarene had but

three hundred followers when martyred upon Calvary. The increase of the Shaker fraternity has not been rapid, but is permanent. Holding that God is dual, eternal, Father and Mother in deific manifestations, they practically teach the strict equality of the sexes. "First *pure,* then peaceable," they profess to live in the "resurrection state," and preach to those "without"—the Gentiles—to raise few and better children. They all believe in spirit manifestations and revelations.

ELDER F. W. EVANS wrote Robert Owen, in 1856, that, "seven years previous to the advent of Spiritualism, the Shakers had predicted its rise and progress, the phenomena precisely as they have occurred, and that the Shaker order is the great medium betwixt this world and the world of spirits. . . . Physical manifestations, visions, revelations, prophecies, and gifts of various kinds, of which voluminous records are kept, and, indeed, 'divers operations, but all of the same spirit,' were as common among us as gold in California."

LOUIS XVI, benevolent and reformatory, has been styled "noblest of all the reigning Bourbons." "Coming to his own, his own received him not." Arraigned, tried by a boisterous assembly, he was heartlessly condemned to the block. Seeing the courier sent to inform him of his fate, he exclaimed—"I know it all! I know it all! Last night I saw a female form clothed in stainless white, walking these solitary apartments. When the reigning powers of the throne behold a vision of this character, they know that prince or king is to be dethroned and slain. Tell my accusers to prepare to meet me in the land of the just!"

SHELLEY.—This inspired and etherealized soul of poetry and worshipper at the shrine of nature, struggled, considering the world's imperfections, to make himself believe in a sort of atheistic materialism, and no doubt became stung to the quick by the taunting words perpetually hurled at him by the ecclesiastics of the church. Their tongues termed him an atheist and his only resort for rest was in meditating upon the gorgeous glories of nature and the realms of the invisible. At times of mortal distress he fell into ecstacies and had visons.

In his revolt of Islam, Prometheus, Queen Mab and Adonais, his passionate language was but the wrestling of a broader, higher thought than his time could comprehend—wrestlings against materialism—wrestlings with a burning desire for fellowship with the departed.

In a sort of semi-trance he saw the soul of Adonais (his friend Keats):

"Outsoar the shadow of our night;
Envy and calumny, and hate and pain,
And that unrest which men miscall delight,
Can touch him not and torture not again.

* * *

He lives, he wakes—'tis Death is dead, not he;
Mourn not for Adonais.—Thou young Dawn,
Turn all thy dew to splendor, for from thee
The *spirit* thou lamentest is not gone.

Again:

"My soul is an enchanted boat,
Which, like a sleeping swan, doth float
Upon the silver waves of thy sweet singing;
And thine doth like an *angel* sit
Besides the helm conducting it!"

The record stands undisputed that Swedenborg, just before his departure to spirit life in 1772, prophesied that in about eighty years, wonderful phenomena of a spiritual nature would occur on the earth. The fourscore years expired in 1852.

In 1846, some two or three years before the faintest translatable echo from the summer-land had reached an American ear, A. J. Davis stated, and it stands recorded in his "Divine Revelations" (p. 175), that the shining intelligences of the second sphere of existence were soon to hold tangible communion with the people of earth. These were his prophetic words—"It is a *truth* that the spirits of the higher spheres commune with persons in the body by influx, although they are unconscious of the fact. This truth will ere long present itself in the form of a living demonstration. . . . And the world will hail with delight the ushering in of the era!"

He is the author of some twenty-seven volumes upon the Harmonial Philosophy.

THE DAWN OF MODERN SPIRITUALISM

THE FOX SISTERS.—Prophecy is a natural law. Coming events cast their shadows before, ghostly apparitions, materialized forms, weird visions, noises, rappings and serious disturbances have troubled people from remotest times. Of this, history is in evidence. Later, the Wesley family, the Dr. Phelps family and the Shaker families were perturbed by strange unaccountable noises. Still later, these noises—occult intonations—were heard in the Fox family as early as 1848 and regarded as torment-

ing scourges. Neither prayer nor curses could hush the sounds into silence.

It was evident to every thoughtful listener that the causes of these rappings were invisible. But what or who caused them?

That was a solemn inquiry. Finally, little Katie Fox, eleven years of age, was no doubt influenced to say: "What are you? Who are you?—Rap now as many times as I do."

Various numbers were named by the sisters, the mother and others, and the numbers specified were repeated without a failure. *The key was discovered!* There was intelligence behind the persisting noises. This was March 31, 1848.

THE POSTS, a family of Hicksite Quakers, hearing of the communications, invited the Fox sisters to their home in Rochester, N. Y. These excellent people almost immediately became converts. Writing to Horace Greeley, editor of the New York *Tribune,* of the phenomena and the messages, the sisters were invited to New York where Horace Greeley, Charles Partridge and others attended the Rev. Edwin H. Chapin's church. The phenomena were marvelous and thrillingly interesting, spreading like wind-swept prairie fires. From the muffled rappings came trances, visions and multiplied manifestations. Although they demonstrated a future life and urged the people to live nobler and purer Christ-like lives, the priests pronounced them the works of the devil.

JUDGE J. W. EDMONDS was born in Hudson, N. Y., 1799, and in 1819 entered the law office of ex-President Martin Van Buren. In 1831 he was elected a New York State

Senator. In 1843 he was appointed the Sing Sing State Prison Inspector. In 1845 he was appointed Circuit Judge. In 1847 he was elected Judge of the Supreme Court, and finally in 1851 took his seat upon the bench in the Court of Appeals. In the discharge of his judicial duties and fearless independent decisions, he was often compared to Sir Matthew Hale. Theologically, he was considered an agnostic or a materialist, doubting any future existence. Hearing of the spiritual intercourse, he was inclined to treat it with dignified disfavor. But in November, 1850, his wife died and he began to think more seriously of a future life, and reasons for faith in it. On one occasion he was alone reading, about midnight, when he heard the voice of his wife distinctly. To use his own words, "I started as if I had been shot." He looked around him; his lamp was lighted and the fire burning cheerfully in the grate. Studying and analyzing the operations of his mind, he distinctly heard the voice again. It was a new experience. He began from this time to investigate the subject candidly, and even critically through various mediums; and near the close of 1851 he became quite fully developed himself as a medium for visions, allegorical pictures, and direct communications from the spirit world written through his own hand. His daughter Laura also became a writing medium, and a trance medium with the gift of tongues. The Judge now openly avowed his Spiritualism, lectured upon it in public, and wrote articles for it in the American and foreign press. He says that "Spiritualism has deepened my faith in God, and the spiritual life and teachings of Christ. It has also inspired me with the most kindly Christian feel-

ings toward all conscientious religionists of whatever name or party." The pride, as he was, of the New York bar for years, a jurist of unimpeachable integrity and keen discernment, as well as an authority on international law, Judge Edmonds was not only a Spiritualist, but a spiritual medium with fine clairvoyant gifts. Sitting in his seance by the hour on Thursday evenings, and other evenings, I listened with intensest delight to the recital of his visions, as exalted as those of Peter or Paul, or of the inspired ecstatics appearing in the pre-Constantine period.

PROF. S. B. BRITTAN.—A distinguished Universalist clergyman, classic essayist, linguist, editor of the *Univercoelum and Spiritual Philosopher* published in 1848, compiler of Brittan's and Richmond's Discussion, author of the Shekinah volumes, "Man and His Relations," etc., and was a prominent Spiritualist lecturer.

PROF. ROBERT HARE, chemist, physicist, and scientist, was born in Philadelphia, Jan. 17, 1781. In early life he became a student in the physical sciences, and before twenty years of age, joined the Chemical Society of Philadelphia. He discovered a year or two afterwards, the oxy-hydrogen blow-pipe; named by Professor Silliman, the compound blow-pipe. He was the first to render irridium and platinum fusible in any considerable quantity, and also strontium without any alloy of mercury. He also proved that steam was not condensible when combined in equal parts with the vapor of carbon. In 1818 Dr. Hare was appointed Professor of Chemistry in the University of Pennsylvania, holding the office till he resigned in 1847. His course of instruc-

tion was marked by great originality, and crowned with many discoveries. In 1816 he invented the calorimotor. Professor Faraday acknowledged the great superiority of Dr. Hare's instrument for intensifying heat. He was a frequent contributor to the *American Journal of Science,* and he invented machinery for the purpose of exposing the spiritual phenomena. But through careful and protracted study and investigation, he became a confirmed Spiritualist, though he had previously been not merely an agnostic, but a downright materialist, believing in no hereafter. A few years after writing his great work in defense of Spiritualism, he said:—

"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have had even more striking evidence of that agency than those given in the working question."

JUDGE EDMONDS, in a letter dated New York, Feb. 12, 1861, says: "I received a letter from Dr. Hare expressing a wish to see me on the subject of Spiritualism. He came and spent several days with me. Our investigations were somewhat different. He investigated as a scientist and a natural philosopher, and I as a lawyer, but we both arrived at the same result. And what was singular was that we had both of us gone into the investigation of what we thought was a humbug, and which we were confident we could detect and expose, and this without any preconcert between us, and without either of us knowing the purpose of the other.

"He told me that he had been all his life an enemy of the Christian religion, a denier of the possibility of revelation, a disbeliever in God, or in our immortality. He told me that he had gone so far as to collate and publish offensive extracts from the Bible in order to impeach the validity of the so-called revelations. He brought the subject of Spiritualism before the American Scientific Association, meeting in Albany, and would have been treated rudely by his compeers had it not been for the interference of Agassiz."

This distinguished scientist, Agassiz, prevailed upon them, says the Judge, "on account of his high character and important scientific attainments to hear what he had to say. . . . I have said to him, 'Dr. Hare has all his life been an honest, sincere, but inveterate disbeliever in the Christian religion. Later in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of God, and of his own immortality.' . . . He had reasoned thus: If my sister lives, as she has proven to me, I shall live also, and there is an immortality, and if an immortality, there must be,—there is a God. 'But,' said he, 'Judge, I do not stop there; I believe in revelation, and in a revelation through Jesus of Nazareth. I am a Christian!' . . . That evening I attended one of our public meetings with him. We both addressed it, and he made a public avowal of his belief in the revelations of the Bible, and in the Christian religion."

HORACE GREELEY, editor of the *New York Tribune*, said:

"I have sat with three others around a small table,

with every one of our eight hands lying plainly, palpably on the table, and heard rapid writing with a pencil on paper, which, perfectly white, we had just previously placed under the table; and have the next minute picked up that paper with a sensible, straight-forward message of twenty to fifty words fairly written thereon. . . . Yet, I am quite confident that none of the persons present, who were visible to mortal eyes, wrote it."

REV. THEODORE PARKER'S testimony:

This individual, so self-poised and towering in intellect, was the man-colossus among American clergy. Ascended, he is living and speaking still, through our media. Assuming that revelation was no green-house exotic, but perpetual as cycling ages, and that inspiration, native to the postures of the soul, is cognate with the races, he propagated a religious philosophy that will stream in increasing beauty through all the future eras of free thought. His grave is a Mecca under the mellow skies of Florence. Considered mentally he was thoroughly self-conscious of his greatness.

"Tend this head well," says Mirabeau, on his deathbed; "it is the greatest head in France." "God gave me great powers," says the expiring Parker, "and I have but half used them." The coincidence was singular, while saying in his last hours—"There are two Theodore Parkers, the one here sick and struggling, and the other at work at home." There was a friend reading at the time, one of his great sermons in Music Hall, Boston. There *were* "two Theodore Parkers"—the shadow and the substance, for man is dual, aye, trinal. The papers thought him "wandering a little." The Jews evidently

thought Paul was "wandering" when "caught up to the third heaven," not knowing whether he was *in* the body or *out.*

In thought and speech, relative to the Spiritual Philosophy, he was manly and heroic. In notes made for a sermon we find the following:

"In 1856 it seems more likely that Spiritualism would become the religion of America, than in 156 that Christianity would become the religion of the Roman empire, or in 756 that Mohammedanism would be that of the Arabian populations:

"1. It has more *evidence for its wonders* than any historic form of religion hitherto.

"2. It is *thoroughly democratic,* with no hierarchy; but inspiration is open to all.

"3. It is no *fixed fact*—has no *punctum stans,* but is a *punctum fluens.*

"4. It admits all the truths of religion and morality in all the world-sects."

"Shall we know our friends again? For my own part I cannot doubt it; least of all, when I drop a tear over their recent dust. Death does not separate them from us here. Can life in heaven do it?"

The succeeding paragraphs we transcribe from quotations from Wm. Howitt's "History of the Supernatural." Who but Theodore Parker could have written thus upon Spiritualism?

"Let others judge the merits and defects of this scheme; it has never organized a church—yet, in all ages, from the earliest, men have more or less freely

set forth its doctrines. We find these men amongst the despised and forsaken; the world was not ready to receive them. They have been stoned and spit upon in all the streets of the world. The 'pious' have burned them as haters of God and man; the wicked called them bad names and let them go. They have served to flash the swords of the Catholic Church, and fed the fires of the Protestants; but flames and steel will not consume them; the seed they have sown is quick in many a heart —their memory blessed by such as live divine. These are men at whom the world opens wide the mouth, and draws out the tongue, and utters its impertinent laugh; but they received the fires of God on their altars, and kept living its sacred flame. They go on, the forlorn hope of the race; but Truth puts a wall of fire about them, and holds the shield over their heads in the day of trouble. The battle of truth seems often lost, but is always won. Her enemies but erect the blood scaffolding where the workmen of God go up and down, and, with divine hands, build wiser than they know. When the scaffolding falls, the temple will appear." . . .

"This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that God *still inspires men as much as ever; that he is imminent in spirit as in space.* For the present purpose, and to avoid circumlocution, this doctrine may be called Spiritualism. This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things *teachers,* if they teach—not masters; *helps,* if they help us—not authorities. It relies on the divine presence in the soul of men—the eternal word of God, which is

Truth, as it speaks through the faculties he has given. It believes God is near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God *exhausted.* It sees him in Nature's perfect work; hears him in all true Scriptures, Jewish or Phœnician; feels him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God, Father, not King; Christ, brother, not redeemer; Heaven, home; Religion, Nature! It *loves and* TRUSTS, but does not fear. It sees in JESUS a MAN, living, man-like; highly gifted and living with blameless and beautiful fidelity to God—stepping thousands of years before the race of men—the profoundest religious genius that God has raised up; whose words and works help us to form and develop the native idea of a complete religious man. But he lived for himself, died for himself, worked out his *own salvation,* and we must do the same; for one man cannot *live* for another, more than he can eat or sleep for him. It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore can use all time and every place. It reckons forms useful to such as *they help.* Its temple is all space, its shrine the good heart, its creed all truth, its ritual *works of love* and utility, its profession of faith a divine life, works without faith, within love of God and man. It takes all the helps it can get; counts no *good word* profane, though a heathen spoke it—no lie sacred, though the greatest prophet had said the word. Its redeemer is *within,* its *salvation within,* its heaven and its oracle of God. It falls back on *perfect religion* —asks no more, is satisfied with no less."

ADIN BALLOU, Hopedale, Mass.—When lecturing, in the year 1870, to the Spiritualist society in Cambridgeport, Mass., I exchanged Sunday services with the Rev. Adin Ballou of Hopedale, Mass., whom Count Tolstoy pronounces one of the "greatest and noblest men of America." Adin Ballou, though a clergyman, had the moral bravery and independence to investigate Spiritualism, and when receiving evidences of its reality, he was courageous enough to express publicly his convictions. In his book he says: "I have seen tables and light stands of various sizes moved about in the most astonishing manner by invisible agencies, with only the gentle and passive resting of the hands and finger tips of the medium on one of their edges. Also many distinct movings of such objects by request without the touch of the medium at all. I have sat and conversed by the hour together with the authors of these sounds and motions, by means of signals first agreed upon; asking questions and obtaining answers—receiving communications spelled out by the alphabet—discussing propositions sometimes made by them to me, and vice versa. I have witnessed the asking of mental questions by inquirers, who received as prompt and correct answers as when the questions were asked audibly to the cognition of the medium.

"I have known these invisibles by request to write their names with a common plumbago pencil on a clean sheet of paper,—a half dozen of them, each in a different hand. . . . I have requested what purported to be the spirit of a friend many years deceased, to go to a particular place, several miles distant from that of the

sitting and to bring back intelligence respecting the then health and doings of a certain relative well known to the party. In three minutes of time, the intelligence was obtained, numerous particulars given, some of them rather improbable, but every one exactly confirmed the next day by personal inquiries made for that purpose.

"I have been requested by the invisibles to speak on a particular subject, at a given time and place, with the assurance that responses should be made on the occasion by knockings, approving the truths uttered,—all of which was strikingly verified."

REV. WILLIAM FISHBOUGH, distinguished Universalist clergyman, extensive writer, early Spiritualist, author of several books and the scribe of Andrew Jackson Davis' Divine Revelations, who, revising, prepared them for publication.

ABRAHAM LINCOLN, the martyred President, was a Spiritualist. He frequently attended seances at the residence of the Lauries in Washington. The daughter was a medium. It was in this same family that Miss Nettie Coburn was entranced by spirits purporting to be Jefferson, and the fathers of our country, and who plead of President Lincoln to free those four million slaves in bondage. (See Mrs. Nettie Coburn-Maynard's work, entitled, "Abraham Lincoln, a Spiritualist.") Lincoln's emancipation message was an inspiration from the spirit world. Judge Edmonds, delivering an oration in Hope Chapel, N. Y., upon the life of Lincoln, gave the proofs of this. It is undeniable.

In Judge Pierpont's address to the jury at the Surratt trial he said; "I now come to a strange act in this

dark drama—strange, though not new—so wonderful that it seems to come from beyond the veil that separates us from death. . . . On the morning of April 14th Mr. Lincoln called his Cabinet together. He had reason to be joyful, but he was anxious to hear from Sherman. Grant was here, and he said Sherman was all right; but President Lincoln said he feared something, and related a dream—a dream which he had previously to Chancellorsville and Stone River reverses—and also whenever a disaster happened. The members of the Cabinet who heard that dream will never forget it. A few hours afterward, Sherman was not heard from—but the dream was fulfilled. A disaster had befallen the government, and Mr. Lincoln's spirit, by Booth's assassin hand, had returned to God who gave it."

LINCOLN'S PROPHETIC DREAM,

AS TOLD BY CHARLES DICKENS

When Charles Dickens was in the United States in 1868, he wrote to his friend, John Forster, under date of February 4 of that year, that he had dined by invitation with Senator Charles Sumner, at Washington, on the previous Sunday, when Edwin Stanton, Secretary of War under Lincoln's administration, was the only other guest. The conversation having turned on the assassination of Lincoln, Dickens writes:

"He and Sumner having been the first two public men at the dying President's bedside, and having remained with him until he breathed his last, we fell into a very interesting conversation. . . . Then Mr. Stan-

ton told me a curious little story. On the afternoon of the day on which the President was shot, there was a Cabinet Council, at which he presided. Mr. Stanton arrived rather late.

"He noticed that the President sat with an air of great dignity and was grave and calm. Mr. Stanton, on leaving the council with the Attorney-General, said to him: 'What an extraordinary change in Mr. Lincoln!' The Attorney-General replied: 'We all saw it before you came in. While we were waiting for you, he said, with his chin down on his breast: 'Gentlemen, something very extraordinary is going to happen, and that very soon.' To which the Attorney-General had observed: 'Something good, sir, I hope?' When the President answered very gravely: 'I don't know; I don't know. But it will happen, and shortly, too!'

"As they were all impressed by his manner, the Attorney-General took him up again. 'Have you received information, sir, not yet disclosed to us?' 'No,' answered the President, 'but I have had a dream, and I have now had that same dream three times. Once on the night preceding the battle of Bull Run; once on the night preceding such another,' naming a battle also not favorable to the North.

"His chin sank on his breast again, and he sat reflecting. 'Might one ask the nature of this dream, sir?' asked the Attorney-General. 'Well,' replied the President, without lifting his head or changing his attitude: 'I am on a great, broad, rolling river, and I am in a boat, and I drift, and I drift—but this is not business,' suddenly raising his face and looking round the table

as Mr. Stanton entered. 'Let us proceed to business, gentlemen!'

"Mr. Stanton and the Attorney-General said as they walked on together it would be curious to notice whether anything ensued on this, and they agreed to notice. That night Lincoln was shot by Wilkes Booth, at Ford's Theatre, and died the following morning." ("Forster's Life of Charles Dickens," pages 395-396.)

CHARLES DICKENS, in a letter to Forster, the author of the "Life of Charles Dickens," says: "When in the midst of this trouble and pain, I sit down to my books, some beneficent power shows it all to me, and tempts me to be interested; and I don't invent—really, I do not —but SEE IT and write it down." James T. Field, Dickens' American publisher, says Dickens told him that when writing "The Old Curiosity Shop," little Nell was constantly at his elbow, no matter where he might happen to be, claiming his attention and demanding his sympathy, as if jealous when he spoke to anybody else. When he was writing "Martin Chuzzlewit," Mrs. Gamp kept him in such paroxysms of laughter by whispering to him in the most inopportune places—sometimes even in church—that he was compelled to fight her off by main force, when he did not want her company, and threatened to have nothing more to do with her unless she could behave better, and come only when she was called.

In "Nicholas Nickleby," Smike asks Nicholas, "Do you remember the boy that died here?" (They were at Wackford Squeers' Academy.)

"I was not here, you know; but what of him?"

"I was with him at night; and, when all was silent, he cried no more for friends he wished to come and sit with him; but, began to see faces around his bed that came from home; he said they smiled and talked to him; and he died at last, lifting his head to kiss them."

This is an affecting picture, impossible without spirit presence, but unmistakably indicating the clairvoyant condition in the hour of mortal dissolution.

The immortal **MILTON** thus wrote:

> "Millions of spiritual creatures walk the earth unseen
> Both when we sleep and when we wake."

WILLIAM LLOYD GARRISON, author, anti-slavery speaker and pioneer "liberator," writing of Spiritualism, said:—

"As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous—and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. As for ourselves, we have been in no haste to jump to

a conclusion in regard to phenomena so universally diffused and of so extraordinary a character. For the last three years we have kept pace with nearly all that has been published on the subject; and we have witnessed, at various times, many surprising 'manifestations;' and our conviction is, that they cannot be accounted for on any other theory, than that of spiritual agency."

HARRIET HOSMER, the sculptor.—Visiting her native country, Mrs. L. M. Child says: "I had an interview with her during which our conversation happened to turn upon dreams and visions. 'I had some experience in that way,' she said. 'Let me tell you a singular circumstance that happened to me in Rome. An Italian girl named Rosa was in my employ for a long time, but was finally obliged to return to her mother on account of confirmed ill-health. We were mutually sorry to part, for we liked each other. When I took my customary excursion on horseback I frequently called to see her. On one of these occasions I found her brighter than I had seen her for some time past. I had long relinquished hopes of her recovery, but there was nothing in her appearance which gave me the impression of immediate danger. I left with the expectation of calling to see her many times. During the remainder of the day I was busy at my studio, and do not recollect that Rosa was in my thoughts after I parted from her. I retired to rest in good health and in a quiet frame of mind. But I awoke from a sound sleep with an oppressive feeling that some one was in the room. I wondered at the sensation, for it was entirely new to me, but in

vain I tried to dispel it. I peered beyond the curtains of my bed, but could distinguish no object in the darkness. Trying to gather up my thoughts I soon reflected that the door was locked, and that I had put the key under my pillow. I felt for it and found it where I had placed it. I said to myself that I had probably had some ugly dream, and waked with a vague impression of it on my mind. Reasoning thus, I arranged myself comfortably for another nap. I am habitually a good sleeper, a stranger to fear, but do what I would, the idea still haunted me that some one was in my room. Finding it impossible to sleep, I longed for daylight to dawn that I might rise and pursue my customary avocations. It was not long before I was able to distinguish the furniture in my room, and soon after, I heard in the apartments below, familiar noises of servants opening windows and doors. An old clock proclaimed the hour. I counted one, two, three, four, five, and resolved to arise immediately. My bed was partially screened by a long curtain, looped up at the side. As I raised my head from the pillow, Rosa looked inside the curtain and smiled at me. The idea of anything supernatural (spiritual) did not occur to me. Simply surprised, I exclaimed:—

"'Why, Rosa, how came you here when you are so ill?'

"'I am well now,' she replied.

"'With no other thought than that of greeting her joyfully I sprang out of bed. There was no Rosa there! I moved the curtains, thinking she might, perhaps, have playfully hidden behind the folds. The same feel-

ing induced me to look into the closet. The sight of her had come so suddenly that in the first moment of surprise and bewilderment I did not reflect that the door was locked. When I became convinced that there was no one in the room but myself, I recollected that fact and thought I must have seen a vision.

" 'At the breakfast table I said to the old lady with whom I boarded, "Rosa is dead."

" 'What do you mean by that?' she inquired. 'You told me that she seemed better than common when you called to see her yesterday.'

" 'I related the occurrences of the morning, and told her I had a strong impression Rosa was dead. She laughed and said I "had dreamed it all." I assured her that I was thoroughly awake, and in proof thereof told her that I had heard all the accustomed household noises, and had counted the clock when it struck five.

" 'She replied, "All that is very possible, my dear. The clock struck in your dream. Real sounds often mix with the illusions of sleep. I am surprised that a dream should make such an impression on a young lady as free from superstition as you are."

" 'She continued to jest on the subject, and slightly annoyed me by the persistence in believing it to be a dream, when I was perfectly sure of having been awake. To settle the question, I summoned a messenger and sent him to inquire how Rosa was. He returned with the answer that "she died this morning at five o'clock."

"I wrote these statements as Miss Hosmer told them to me, and after I had shown them to her, I asked her if she had any objections to their being published without

the suppression of names. She replied, 'You have reported the matter correctly. Make what use you please of it. You cannot think it more strange or more unaccountable than I do myself.' "

DR. ROBERT CHAMBERS, F. R. S., LL. D., the famous writer, publisher, and author of "Vestiges of Creation," "Cyclopedia of English Literature," etc., was born in Peebles, Scotland, and after due investigation became a Spiritualist, writing thus:—

"Already Spiritualism, conducted as it usually is, has had a prodigious effect throughout America, and partly in the Old World; also, in redeeming multitudes from hardened atheism and materialism, proving to them by the positive demonstration which their positive cast of mind requires, that there is another world, that there is a non-material form of humanity, and that many miraculous things which they had hitherto scoffed at are true." "I have for many years known that these phenomena are real, as distinguished from imposture; and when fully accepted, will revolutionize the whole frame of human opinion on many important matters."

The noted **William Howitt**, in a letter written to the *Spiritual Magazine*, London, Jan. 2, 1861, says: "Dr. Robert Chambers has been making an extensive tour of the United States. I saw him the other day and asked him—'What of the Spiritualism in the American States?' He replied, 'I have studied that question wherever I have gone, and the result was most satisfactory. There the great fight is nearly over; you hear little, comparatively, said of it, but you find it in all the churches. It has given new evidence, new life, a new

leaven to Christianity there. It has destroyed much bigotry and sectarian feeling; it has wonderfully quickened the pulse of the religious heart, and spread a soounder and nobler tone of faith, a more palpable sentiment of "peace on earth and good will toward men." ' "

WILLIAM HOWITT, a Quaker by birth, was for a time the editor of the London *Spiritualist Magazine.*

This eminent man and distinguished author of seventy volumes, so scholarly in attainment and affluent in classical allusion, continually testifies—a living apostle —to a present communion with the spirit world. He wrote thus vigorously to the English *Dunfermline Press:*

. . . "SIR — Who are the men who have in every country embraced Spiritualism? The rabble? the ignorant? the fanatic? By no means. But the most intelligent and able men of all classes. When such is the case, surely it becomes the 'majority of reflecting men,' to use the words of your editor, to reflect on these facts. Let numbers go for nothing; but, when the numbers add also first rate position, pre-eminent abilities, largest experience of men and their doings, weight of moral, religious, scientific, and political character, then the man who does not look into what these declare to be truth, is not a reflecting, but a very foolish and prejudiced man. Now, it is very remarkable that, when we proceed to enumerate the leading men who have embraced modern Spiritualism, we begin also to enumerate the pre-eminent intellects and characters of the age. In America you justly say that the shrewd and honest Abraham Lincoln was a Spiritualist. He was a devoted one. So also were, and are, the Hon. Robert Dale

Owen and Judge Edmonds; so was Professor Hare. You are right in all these particulars. In fact, almost every eminent man in the American Government is a Spiritualist. Garrison, whom the anti-Spiritualists were so lately and enthusiastically feting in England, for his zealous services in the extinction of negro slavery, is an avowed Spiritualist. **Horace Greely,** the editor of the *New York Tribune,* a man whose masterly, political reasoning has done more than any man to direct the course of American politics, is a Spiritualist. Longfellow, the poet, now in England, and just treated with the highest honors by the University of Cambridge, and about to be feted by the whole literary world of England, is, and has long and openly been, a Spiritualist. But I might run over the majority of the great names of America. Turn to France. The shrewd Emperor, the illustrious Victor Hugo, the sage and able statesman Guizot, one of the most powerful champions of Christianity, are Spiritualists. So is Garibaldi, in Italy. In England, you might name a very long and distinguished list of men and women, of all classes, Spiritualists. If you had the authority you might mention names which would startle no little those who affect to sneer at Spiritualism. It is confidently said that a Spiritualist sits on the throne of these realms, as we know that such do sit on those of the greatest nations of Europe. We know that the members of some of the chief ducal houses of Scotland, and of the noble houses of Ireland and England, are Spiritualists. Are all these people likely to plunge their heads and their reputations into an unpopular cause without first looking well into it?

But then, say the opponents, the scientific don't affect it. They must greatly qualify this assertion, for many and eminent scientific men have had the sense and the courage to look into it, and have found it a great truth.

* * *

"Numbers of scientific men have embraced Spiritualism. Dr. Hare, mentioned by you, was a great electrician, rated by the Americans little, if any, inferior to Faraday. He did exactly what people now want scientific men to do. He thought Spiritualism a humbug, and went regularly into an inquiry in order to expose it. But it did—as it has done in every case that I have heard of, where scientific men have gone candidly and fairly into the examination—after two years of testing and proving, convince him of its truth. Dr. Elliotson, a very scientific man, and for years violently opposed to Spiritualism, so soon as he was willing to inquire, became convinced, and now blesses God for the knowledge of it. Dr. Ashburner, his fellow-editor of the *Zoist,* has also long been an avowed Spiritualist. Mr. Alfred Wallace, a scientific man and excellent naturalist, who was on the Amazon with Mr. Bates, has published his conviction of its truth. Sir Charles Wheatstone, some time ago, on seeing some remarkable phenomena in his own house, declared them real. And just now, on the Home and Lyon trial, the public have seen Mr. Varley, a man of first-rate science, the electrician to the Electric and International and the Atlantic Telegraph Companies, come forward and make affidavit of his having investigated the facts of Spiritualism, and found them real. Now after such cases, why this continual cry out for examination

by scientific men? Scientific men of the first stamp *have* examined and reported that it is a great fact. Scientific men by the hundred and the thousand have done it, and yet the crowd go on crying for a scientific man. Why? Simply because it is much easier to open their mouths and bleat as sheep do in a flock than exert their minds and their senses. It is time that all this folly had an end. There are now more Spiritualists than would populate Scotland seven times over at its present scale of population; and surely the testimony of such a multitude, including statesmen, philosophers, historians, and scientific men, too, is as absolutely decisive as any mortal matter can be. And pray, my good friend, don't trouble yourself that your neighbors call you mad. You are mad in most excellent company. All the great men of all ages who have introduced or accepted new ideas were mad in the eyes of their contemporaries. As I have said Socrates and Christ and St. Paul were mad; Galileo was mad; De Caus was mad; Thomas Gray, who first advocated railways, was declared by the *Edinburgh Review,* mad as a march hare. They are the illustrious tribe of madmen by whom the world is propelled, widened as by Columbus, and enlightened as by Bacon, Newton, Des-Cartes, and the rest of them, who were all declared mad in their turn. And don't be anxious about Spiritualism. From the first moment of its appearance to this, it has moved on totally unconcerned and unharmed amidst every species of opposition, misrepresentation, lying, and obstruction, and yet has daily and hourly grown, and spread, and strengthened, as if no such evil influences were assailing it. Like the sun, it has traveled on its

course unconscious of the clouds beneath it. Like the ocean, it has rolled in billows over the slimy creatures at its bottom, and dashed its majestic waves over every proud man who dared to tread within its limits. And whence comes this? Obviously, from the hand which is behind it—the hand of the Great Ruler of the Universe. For my part, having long perceived this great fact, I have ceased to care what people say or do against Spiritualism; to care who believes or does not believe; who comes into it or stays out; certain that it is as much a part of God's economy of the universe as the light of the sun, and will, therefore, go on and do its work."

MARY HOWITT, the accomplished wife of William Howitt and in early life a rigid Quakeress in faith and practice, became, after a time, a devoted Spiritualist. Margaret Howitt, her daughter, in an autobiography says on page 231: "In the spring of 1856, we had become acquainted with several most ardent and honest spirit mediums. It seemed right to my husband and myself, under the circumstances, to see and try to understand the true nature of these phenomena in which our new acquaintance so firmly believed. In the month of April, I was therefore invited to a seance at Prof. de Morgan's and was much astonished and affected by communications purporting to come to me from my dear Claude. With constant prayer for enlightenment, we experimented at home. The teachings that seemed given to us from the spirit world were often akin to those of the gospels; at other times were more obviously emanations of evil. The system was open to much abuse. I felt thankful for the assurance thus gained of an in-

visible world, but resolved to neglect none of my common duties for Spiritualism." . . .

It will be seen here that they experimented at home: William Howitt himself was the medium; and when a guest at his home, he showed me both his spirit writings and spirit drawings automatically produced.

Although Mrs. Howitt joined the Roman Catholic Church in her old age, there is no proof that she ever renounced or denied the beautiful truth of spiritual manifestations.

All Roman Catholics believe in conscious intercourse between two worlds; but they reject all messages as evil that do not conform to the dogmas of the Catholic Church.

HARRIET BEECHER STOWE.—"One of the deepest and most imperative cravings of the human heart, as it follows its beloved ones beyond the veil, is for some assurance that they still love and care for us. . . . They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice speaks to us."

"Sweet souls around us, watch us still,
Press nearer to our side;
Into our thoughts, into our prayers,
With gentle helping glide."

In the "Church Union" she wrote these telling words:

"We hold to the belief in the unbroken unity possible between those who have passed to the higher life and this. We hold to that vivid faith in things unseen which was the strength of primitive Christians. The first Christians believed what they said they did—we do not. The unseen spiritual world, its angels and archangels,

its saints and martyrs, its purity and its joys, were ever before them, and that is why they were such a mighty force in the world. St. Augustine says that it was the vision of the saints gone before that inspired them with courage and contempt of death—and it is true."

Mrs. Stowe further tells us that she did not really write "Uncle Tom's Cabin," it was given to her—it passed in vision before her. She had to tell it as it came, and suffered in so doing.

HENRY WARD BEECHER'S Spiritualism was well known, not only to clairvoyants and trance mediums, but to many of his congregations. In a discourse, delivered in 1878, he used these emphatic words:—

"I suppose that from the beginning of things this world has been open to the influence of spirits. It is not difficult to believe that there is a spiritual influence which we can neither understand nor appreciate. This is certainly the doctrine of the New Testament (and the Old Testament as well). It was taught by the Saviour and the Apostles that both divine and demoniac influences roll in (rather flow in) upon the human soul."

REV. T. K. BEECHER, another of the Beecher family—Congregational clergyman of Elmira, N. Y.,—is an avowed Spiritualist. These are some of his published words:—

"There is no nation under heaven, of whom we have any historic record, that has not preserved more or less testimony, that certain men and women have been inspired by God or possessed by spirits. Are we wise when we toss the head, and say, Superstition! ignorance! darkness? Is it absurd to believe in spiritual manifestations,

merely because we are accustomed to the manifestations of one spirit at a time? . . .

"There is very little doubt in my mind, that the clamor and confusion and strife of opinion of these days are to be attributed largely to spiritual influences. I have no sweeping condemnation to visit upon the teachings of these spirits, nor any sweeping praise to speak of the men and women who are the mediums by which they reveal themselves. But remember that all intelligent Spiritualists of the present day are accustomed to listen to the messages from the unseen world very much as you, my friends, listen to preachers."

"We are all of us mediums."

"It shall come to pass in the last days, saith God, I will pour out of my Spirit upon *all* flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens, I will pour our in those days of my Spirit, and they shall prophesy."

KANT, a name illustrious in the literature of the world, was a poet-prophet, as well as a profound philosopher, dreaming of the coming of spiritual manifestations. In his "Dream of the Ghost-Seer," he says:—

"It will be hereafter proved that the human soul, even in this life, is in constant communication with the spiritual world, and that these are susceptible of mutual impressions; but ordinarily these impressions are unperceived."

JAMES G. CLARK, the "American Laureate," as B. O. Flower of the *Arena* termed him, was a writer, author, and an illustrious poet, whom to know was to esteem and

love. He was at first a lyric writer, and later a song writer, whose poems were aflame with freedom, justice, and all the reforms of the age. He never shrank from expressing his convictions of the truth of Spiritualism, and his services were in great demand at Spiritualist campmeetings. He had great admiration for the Nazarene, as was beautifully set forth in the following stanzas:

Sweet prophet of Nazareth, constant and tender,
  Whose truth like a rainbow encircles the world;
The time is approaching when wrong shall surrender,
  And war's crimson banner be furled;
When the throat of the lion no longer shall utter
  Its roar of defiance in desert and glen,
When the lands will join hands, and the black cannon mutter
  Their discords no more to the children of men.

"As breaks the gold sunlight, when heroes and sages
  Were rising and falling like meteors in space,
A new glory broke on the gloom of the ages,
  And love warmed to life in the glow of thy face;
The wars of the Old Time are waning and failing,
  The peace of the New Time o'erarches our tears;
The orbs of the Old Time are fading and paling,
  The sun of the New Time is gilding the years.

"The mist of the ocean, the spray of the fountain,
  The vine on the hillside, the moss on the shrine,
The rose in the valley, the pine on the mountain,
  All turn to a glory that symboleth thine;
So I yearn for thy love as the purest and dearest
  That ever uplifted a spirit from woe,
And I turn to thy life as the truest and nearest
  To infinite Goodness that mortals may know.

"O Soul of the Orient, peerless and holy,
Enthroned in a splendor of angels above,
I would join with the singers that raise up the lowly,
And praise Thee in deeds that are Christlike in love.
Let my words be as showers that fall on the highlands,
Begotten in shadows, expiring in light,
While Thine are the billows that sing to life's islands
In numbers unbroken, by noonday and night."

HIS SERENE HIGHNESS, PRINCE GEORGE OF SOLMS, whom I had the great pleasure of meeting in Rome, and conversing with upon the phenomena and philosophy of Spiritualism, and whom I last met by a beautiful fountain in Pincian Hill in the Eternal City, was, with the above-named illustrious persons, a thorough Spiritualist.

JOHN RUSKIN, being reminded of his former disbelief in the immortality of the soul, remarked to a friend: "Yes, I remember it very well. That which revived this belief in my mind was, more than anything else, the *undeniable proofs of it offered by Spiritualism.* I am not unacquainted with the mass of fraud and follies which are mixed up with this doctrine, but it *contains sufficient truth to convince me of the evidence of a life independent of the body,* and it is this which I find so interesting in Spiritualism."

JOSEPH BARKER, lecturer, writer, materialist, atheist. —It is nearly sixty years since I heard this English orator in Waverly, N. Y. His lecture was ironical and unreasonably bitter against God and the Bible, Christ and immortality. In his autobiography, page 159, published in 1869, I find the following concerning his conversion to Spiritualism, and which, by the way, in a recent

republication his nephew omitted because of its spiritual phenomena—this I say to the nephew's shame:—

"Spiritualism had something to do with my conversion. I know the strong feeling prevailing among Christians against Spiritualism, but I should feel as if I had not quite done my duty if I did not, to the best of my recollection, set down the part it had in the cure of my unbelief. My friends must, therefore, bear with me while I give them the following particulars:—

"As I traveled to and fro in America, fulfilling my lecturing engagements, I met with a number of persons who had been converted, by means of Spiritualism, from utter infidelity to a belief in God and a future life. Several of those converts told me their experience, and pressed me to visit some medium myself, in hopes that I might witness something that would lead to my conversion. I was, at the time, so exceedingly skeptical that the wonderful stories which they told me, only caused me to suspect them of ignorance, insanity, or dishonesty; and the repetition of such stories, to which I was compelled to listen in almost every place I visited, had such an unhappy effect on my mind that I was strongly tempted to say, 'All men are liars.' I had so completely forgotten, or explained away, my own previous experiences, and I was so far gone in unbelief that I had no confidence whatever in anything that was told me about matters spiritual or supernatural, I might have the fullest confidence imaginable in the witnesses when they spoke on ordinary subjects, but I could not put the slightest faith in their testimony when they told me their stories about spiritual matters. And though fifty or a

hundred persons, in fifty or a hundred different places, without concert with one another, and without any temptation of interest, told me similar stories, their words had not the least effect on my mind. The most credible testimony in the world was utterly powerless, so far as things spiritual were concerned. And when the parties whose patience I tried by my measureless incredulity, entreated me to visit some celebrated medium, that I might see and judge for myself, I paid not the least regard to their entreaties. I was wiser in my own conceit than all the believers on earth.

"At length, to please a particular friend of mine in Philadelphia, I visited a medium, called Dr. Redman. It was said that the proofs which he gave of the existence and powers of departed spirits were such as no one could resist. My friend and his family had visited this medium, and had seen things which to them seemed utterly unaccountable, except on the supposition that they were the work of disembodied spirits.

"When I entered Dr. Redman's room, he gave me eight small pieces of paper about an inch wide and two inches long, and told me to take them aside, where no one could see me, and write on them the names of such of my departed friends as I might think fit and then wrap them up like pellets, and bring them to him. I took the papers and wrote on seven of them the names of my father and mother, my eldest and my youngest brothers, a sister, a sister-in-law, and an aunt; one name on each, and one I left blank. I retired to a corner to do the writing, where there was neither glass nor window, and I was so careful not to give anyone a chance

of knowing what I wrote, that I wrote with a short pencil, so that even the motion of the top of my pencil could not be seen. I was, besides, entirely alone in that part of the room, with my face to the dark wall. The bits of paper which the medium had given me were soft, so that I had no difficulty in rolling them into round pellets, about the size of small peas. I rolled them up, and could no more have told which was blank and which was written on, nor which, among the seven I had written on, contained the name of any of one of my friends, and which the names of the rest, than I can tell at this moment what is taking place in the remotest orbs of heaven. Having rolled up the papers as described, I laid them on a round table, about three feet broad. I laid on the table at the same time a letter, wrapped up, but not sealed, written to my father, but with no address outside; I also laid down a few loose leaves of note paper. The medium sat on one side the table, and I sat on the other, and the pellets of paper and the letter lay between us. We had not sat over a minute, I think, when there came very lively raps on the table, and the medium seemed excited. He seized a pencil and wrote on the outside of my letter, wrong side up, and from right to left, so that what he wrote lay right for me to read, these words: 'I came in with you, but you neither saw me nor felt me. William Barker.' And immediately he seized me by the hand and shook hands with me.

"This rather startled me. I felt very strange. For William Barker was the name of my youngest brother who had died in Ohio some two or three years before. I had never named him, I believe, in Philadel-

phia, and I have no reason to suppose that any one in the city was aware that I had ever such a brother, much less that he was dead. I did not tell the medium that the name that he had written was the name of a brother of mine; but I asked, 'Is the name of this person among those written in the paper pellets on the table?'

"The answer was instantly given by three loud raps, 'Yes.'

"I asked, 'Can he select the paper containing his name?'

"The medium then took up first one of the paper pellets and then another, laying them down again, till he came to the fifth, which he handed to me. I opened it out and it contained my brother's name. I was startled again and felt very strange. I asked, 'Will the person whose name is on this paper answer me some questions?'

"The answer was, 'Yes.'

"I then took part of my note paper, and with my left hand on edge and the top of my short pencil concealed, I wrote, 'Where d——,' intending to write, 'Where did you die?' But as soon as I had written, 'Where d——,' the medium reached over my hand and wrote, upside down and backwards way, as before,—

" 'Put down a number of places and I will tell you.'

"Thus answering my question before I had had time to ask it in writing.

"I then wrote down a list of places, four in all, and pointed to each separately with my pencil, expecting raps when I touched the right one; but no raps came.

"The medium then said, 'Write down a few more.' I then discovered that I had not, at first, written down

the place where my brother died; so I wrote down two more places, the first of the two being the place where he died. The list then stood thus: Salem, Leeds, Ravenna, Akron, Cuyahoga Falls, New York.

"The medium then took his pencil and moved it between the different names till he came to Cuyahoga Falls, which he scratched out. That was the name of the place where he died.

"I then wrote a number of other questions, in no case giving the medium any chance of knowing what I wrote by any ordinary means, and in every case he answered the questions in writing as he had done before; and in every case but one the answers were such as to show, both that the answerer knew what questions I had asked, and was acquainted with the matters to which they referred.

"When I had asked some ten or a dozen questions, the medium said, 'There is a female spirit wishing to communicate with you.'

" 'Is her name among those on the table?' I asked.

"The answer in three raps, was, 'Yes.'

" 'Can she select the paper containing her name?' I asked.

"The answer again was, 'Yes.'

"The medium then took up one of the paper pellets, and put it down; then took up and put down a second; then took up a third and handed it to me.

"I was just preparing to undo it to look for the name when the medium reached over as before, and wrote on a leaf of my note paper:—

" 'It is my name. *Elizabeth Barker.*'

"And the moment he had written it, he stretched out his hand, smiling, and shook hands with me again. Whether it really was so or not, I will not say, but his face was the old expression of my mother's face; and when he shook hands with me he drew his hand away in the manner in which my mother had always drawn away her hand. The tears started into my eyes and my flesh seemed to creep on my bones. I felt stranger than ever. I opened the paper, and it was my mother's name, Elizabeth Barker. I asked a number of questions as before, and received appropriate answers.

"But I had seen enough. I felt no desire to multiply experiments. So I came away,—sober, sad, and thoughtful.

"I had a particular friend in Philadelphia, an old unbeliever, called Thomas Illman. He was born at Thetford, England, and educated for the ministry in the Established Church. He was remarkably well informed. I never met with a skeptic who had read more or knew more on historical or religious subjects, or who was better acquainted with things in general, except Theodore Parker. He was the leader of the Philadelphia Freethinkers, and was many years president of the Sunday Institute of that city. He told me, many months before I paid a visit to Dr. Redman, that he once paid him a visit, and that he had seen what was utterly beyond his comprehension,—what seemed quite at variance with the notion that there was no spiritual world,—and what compelled him to regard with charity and forbearance, the views of Christians on that subject. At the time he told

me of these things, I had become rather uncharitable toward the Spiritualists, and very distrustful of their statements, and the consequence was that my friend's account of what he had witnessed, and of the effect it had had on his mind, made but little impression on me. But when I saw these things resembling what my friend had seen, his statements came back to my mind with great power, and helped to increase my astonishment. But my friend was now dead, and I had no longer an opportunity of conversing with him about what we had seen.

"The result of my visit to Dr. Redman was, that I never afterward felt the same impatience with Spiritualists, or the same inclination to pronounce them foolish or dishonest, that I had felt before. It was plain that whether their theory of the spirit world was true or not, they were excusable in thinking it true. It looked like truth. I did not myself conclude that it was true, but I was satisfied that there was more in this wonderful universe than could be accounted for on the coarse materialistic principles of atheism. My skepticism was not destroyed, but it was shaken and confounded. And now, when I look back on these things, it seems strange that it was not entirely swept away. But believing and disbelieving are habits, and they are subject to the same laws as other habits. You may exercise yourself in doubting till you become the slave of doubt. And this was what I had done. I exercised myself in doubting till my tendencies to doubt had become irresistible. My faith, both in God and man, seemed entirely gone. I had not, so far as I can see, so much as 'a grain of mustard seed' left. So far as religious matters were concerned,

I was insane. It makes me sad to think what a horrible extravagance of doubt had taken possession of my mind. A thousand thanks to God for my deliverance from that dreadful thraldom."

ELLA WHEELER WILCOX, author, popular poet, and press writer, says: "I believe hundreds of well-authenticated instances exist where these spirit forms have been seen—not in darkened rooms, under linen sheets, but in broad light, and in their own likeness.

"I believe thousands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends whose presence we vaguely feel, but whom we cannot see or hear.

"Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit return.

"The Bible is full of such occurrences, and God's universe is the same today as it was in those historic times.

"Meantime I feel that since the spirit life is the more advanced life, we should not intrude upon its higher usefulness by continual attempts to bring our friends back to earth. Let them make the advances.

"It is easily understood how one in great bereavement haunts the mediums and clairvoyants, hoping for a message from a dear one to break the awful silence of the grave.

"That such messages have been received I have no doubt.

"That I myself have received them I am confident,

but such occurrences have been rare, while my investigations have been frequent.

"There is no questioning the fact that some people are endowed with what might be termed a spiritual telephone just as others have mechanical, musical, or mathematical genius.

"But even as the earthly telephone at times is unreliable, and 'Central' does not always make the right connections, so these spiritual wires are not always to be relied upon.

"It is foolish, dangerous, and wrong to appeal to our friends who have passed into another world, for advice and counsel upon every earthly subject. Nothing but harm can result from a constant effort to bring back disembodied spirits. They have their own work to do, and we are here to work out our destinies, to decide our own problems, and to love our own lives. No one in this world or the next can do these things for us.

"We are scholars in school, and we must not appeal to the graduates to come back from the busy world to give us the answers to all life's problems.

"The moment those endowed with the power to communicate with spirit realms use those powers as a means of earning money, they become unreliable for obvious reasons. . . .

"I am confident we are all often surrounded by bands of invisible forces, spirits in various phases of development who are interested in our welfare.

"They are God's messengers, sent to cheer and help struggling humanity."

REV. H. R. HAWEIS, M. A., London, in an address in St. James Hall, said:—

"I am putting in a plea for the harmony of Spiritualism with Scripture, in order that the clergy shall recognize how much they are indebted to Spiritualism. I don't say there are not great dangers in it; but they exist everywhere. They are not confined to Spiritualism. But I do say that the clergy, through Spiritualism, have had their Bible rehabilitated. We have had a new philosophical basis for immortality after that shock of atoms we call death. We find Spiritualism is not opposed to the Atonement (the reconciling of men to God), not opposed to the doctrine of the dead, not opposed to the communion of saints. 'Are not they all ministering spirits, sent forth to minister unto such as shall be heirs of salvation?' I say that Spiritualism has finally taken away from us the capricious, fanciful, irrational kind of God who is supposed to judge his creatures in a way that would be a disgrace to a common magistrate, without intelligence, pity, sympathy, or knowledge; such a God as has revolted so many sensible religious people; and Spiritualism has done away with him. Spiritualism has pointed us to One who judges righteously; one who does not change, who is the same yesterday, today, and forever, loving man through all, bringing him back by slow degrees, back to the diviner life, to the realization of his diviner self; one whose policy can never alter, because he can never alter. Spiritualism has told us of this remedial world beyond. It points us to life, not death, for—

"'Tis life, not death, for which we pant;
'Tis life of which our nerves are scant,
More life and fuller that we want.'

"Yes, it leads us to the center and source of life; it reveals to us the bright galaxy of ministering spirits, the Jacob's ladder which reaches from earth to Heaven and upon which the angels of God are ascending and descending. Spiritualism has given us back our Bible, given us back our Christ, given us back our immortality, and given us back our God."

VICTORIEN SARDOU, writer, author, and great French dramatist, wrote thus to his friend, M. Jules Bois:—

"My Dear Confrere: I was one of the earliest students of Spiritism. That was about fifty years ago. I have passed from incredulousness to surprise and from surprise to conviction.

"It would take a volume to answer you. I therefore limit myself to giving you the conclusions I have reached after half a century of observations and experiments.

"Material phenomena observed under rigorously scientific conditions, and vouched for by scientists of whose names I need not remind you, are certainly no longer contestable.

"But, as a rule, they are also inexplicable at the present stage of our knowledge.

"In a great number of cases it is impossible to deny the intervention of an intellect separate from the intellect of the spectators. Impossible also to deny that this intelligent force is neither the projection nor result of their own thoughts. From the production of certain

phenomena we must admit the effective presence of occult beings, the exact nature of whom it has been so far impossible to define exactly.

"But then how can one say so without being covered with ridicule? How would one dare to face the disgusting ignorance that prevails even among so-called educated people—dare to assert that these beings are not chimerical, and that our beautiful (?) humanity is not the work of creation?

"And so, in order to escape the raillery of official science, the skepticism of ignoramuses and witty people (who so often are fools!), we try to explain away cases by pseudo-scientific hypotheses which are very funny to people who know what I know, who have seen what I have seen, and have done what I have done.

"You ask me whether I believe in materialization. Of course I do, because I have myself caused spirits to materialize at the first epoch when I was a medium. And I still await the scientific man who will successfully explain, as a psychical force of which I should have been at once the author, spectator, and victim, the fact that a bunch of roses which I still preserve was thrown upon my writing table by an invisible hand.

"Finally, about the first drawings to which you allude, I obtained the first ones in 1857, under conditions identical with those of M. Desmoulin's more recent experiences. But I have long since learned to believe that these pretended pictures of planetary life had no real value as documents of information.

"They are just about as good for that purpose as

the famous Martian language which some playful ghost lately tried to palm off upon us.

"There, my dear confrere, you have a summary of the conclusions I have reached from my own experiences with the inhabitants of the world beyond. It does not amount to much, you see. And yet I feel I have not lost the time I devoted to the study of these things. Amicable salutations.

"V. SARDOU."

In another summing up he affirms:—

"What I have seen I know. What I have felt I believe. I began as a young man to interest myself in the manifestations of psychic forces in matter. I began as a skeptic, as most people do. Soon I discovered that by holding a pen my hand would write without any effort on my part, and I began to make sketches, of which I was incapable by myself. I have seen and touched materialized bodies, hands, and hair, and on one occasion, when I was sitting before my table, a bunch of white roses, fresh and fragrant as if just culled, fell from above down on the table before me."—*Victorien Sardou.*

BISHOP T. M. CLARK was a born Spiritualist. When I was lecturing in Providence, R. I., in 1866-7 (if memory serves—I am not good at dates), I called upon Bishop Clark and had a most interesting conversation with him upon New England religious progress from John Calvin's and Cotton Mather's time up to 1848, the dawn of modern Spiritualism. The Bishop had met not long previously, Robert Dale Owen, at a watering place, and he kindly related to me portions of their conversation. The in-

terview was deeply interesting, as two congenial souls had met.

Bishop Clark, when residing at Hartford, Conn., attended Mr. D. D. Home's seances, closely investigating them in his own house. In a letter that the Rev. Dr. Clark wrote to Home, dated Hartford, June 2, 1854, occur the following passages:—

"I can imagine you looking out from your elevation in Roxbury upon the distant sea, and then up into the more distant heavens to see who are looking down upon you from above. . . . You have the pleasant assurance of having been the instrument of conveying incalculable joy and comfort to the hearts of many people; in the case of some you have changed the whole aspect of their existence. You have made dwelling places light that were dark before. . . . My book is posted up to that last night in your chamber. Those tangible demonstrations cannot be recorded on paper. . . ."

Under date of Hartford, June 25, 1854, he again wrote:—

"How I wish you could drop in upon us this quiet Sunday evening. It seems hardly possible that we can ever have more of those wonderful scenes which we have passed through with you. When I recall the incidents as they occurred, they appear almost too great to be believed. Do you get anything new—that is, anything different in kind from what we have experienced? . . ."

Having been away and engaged in more "worldly matters," he again writes: "I have now a strong appetite for something a little spiritual."

Yes, the clergy are hungering for things spiritual,

which they cannot get from the manna of Moses nor from any cold dead forms and ceremonies. To get real soul food they are obliged to go to mediums, intermediates, or clairvoyant sensitives.

BARON SEYMOUR KIRKUP.—Returning from a consular appointment in Asiatic Turkey, I went from Rome to Florence, as the guest of Baron Kirkup, 1309 Ponte Vecchio, Florence. The Baron spent hours and hours describing to me the manifestations through mediums that he had in his own house. Among other things he said: "Some spirits have been seen by my mediums when consciously awake as well as asleep, and some have been seen by myself. But the most remarkable of these manifestations (see *Spiritual Magazine,* Vol. IV, p. 73) are the numerous 'Apports,' as the French called them, which have taken place here—presents of all sorts, which are valuable, brought to us and preserved by us with care and others which we gave in return,—rings, lockets, etc., which have been carried away out of inaccessible, locked-up, and sealed rooms, (only a window open), and brought back by appointment by the spirits." Similar things we saw and had done both at Mrs. Fletcher's residence, Hawthorn, Melbourne, Australia, and in Mr. Stanford's room, Melbourne.

Here in the Baron's drawing-room I saw a copy of Longfellow's poems, and Longfellow's card in the beautiful card case. Speaking of these poems to the Baron, he said: "You must be favored in America with such a distinguished poet being a Spiritualist."

My reply was, "I did not know that he was a Spiritualist. Certainly, he had never publicly avowed his

Spiritualism, although some of his poems abounded in straight-out and beautiful Spiritualistic sentiment."

The Baron remarked, "Well, he conversed with me upon Spiritualism as other Spiritualists do, and enjoyed a seance with the medium then residing with me. So I had naturally supposed that he was a Spiritualist." Seymour Kirkup, a great student and baron, openly avowed his Spiritualism, and opened his purse to the dissemination of the principles.

REV. DR. LYMAN ABBOTT,—"I believe there is a spirit which death does not quench, but releases and makes efficacious. I derive my belief partly from the Bible, partly from the testimony of others, and partly from my own experience. I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us and yet have not gone from us?"

LILIAN WHITING, author of "Spiritual Significance," "The World Beautiful," "After Her Death," "From Dreamland Sent," "Kate Field,—a record," "Study of Mrs. E. B. Browning," etc.—"Spiritualism has not come to destroy, but to fulfil. It has come to fulfil the hopes and longings of human life and to inform them with the vitality of faith and conviction. It has come to transform the present. Has not the time arrived when we must all be 'strenuous' in our unceasing combat of the idea that the faith of Spiritualism begins and ends with a belief in communication between those in the Seen and in the Unseen? That is but one fact in a chain of

noble and comprehensive philosophy and a philosophy that holds in solution the entire eternal processes of life. It is as if one regarded conversation, or the writing of letters, or the sending of telegrams, as comprehending the entire life of humanity, whereas mutual communication is one fact only in a complicated system of living. Now Spiritualism, in its true and entire sense, includes all economic and social advances of the race; all the inventions and discoveries of science; all the higher truths that may be embodied in literary and in ethical expression; because the initial condition of all these various trends of expression that make up progress, is that of a true conception of the nature of man and his relation to the visible universe. When we realize the absolute oneness of existence; that death is no break, no crisis, but merely an event in life; when we realize the nature of the process,—

> "'Eternal process moving on;
> From state to state the spirit walks,'—

we find in it a new encouragement to activity, a new stimulus for all important acquirement, and a new discrimination of value regarding the significant pursuits of life."

REV. DR. DE COSTA says: "We do not know how the communication is maintained, but we may believe that we have communion with the departed; that in going away they come near; that in birth is comprehension and in death expansion. The dead may prove as valuable to us as the living. It is unfortunate that the church does not make as much of this thought as it might or should." —*New York Herald.*

GERALD MASSEY, poet and author, says: "Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being—and then suddenly on some starry night allowed to go on deck for the first time to see the stupendous mechanism of the starry heavens all aglow with the glory of God, to feel that vast vision glittering in the eyes, bewilderingly beautiful, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity which you see around you."

JOEL TIFFANY (Chicago), author, essayist, and an eminent jurist was a Spiritualist.

RT. REV. WILLIAM H. MORELAND, Bishop, Sacramento, Cal., says:—

"As a Christian and a spiritual being I believe that communications with the spiritual world are reasonable and to be expected; indeed, that our whole religion reveals it and requires it, and that as a matter of fact we practice intercourse with the spiritual world every day of our lives."

HENRY C. WRIGHT, anti-slavery author and lecturer, says:—

"Spiritualism demonstrates the continuity of life here and hereafter; and if its principles were lived, slavery of all kinds would soon die and liberty and love would reign supreme."

REV. JESSE BABCOCK FERGUSON, writer, author, and eloquent church pastor in Nashville, Tenn., was induced by one of the most cultured members of his church to investigate the spiritual phenomena. He did so. They interested him from the first deeply. He could not resist the repeated evidences. He became a Spiritualist and preached it under its proper name from his pulpit. Heresy became the cry. He left a fine salary, joined the Davenport brothers, and traveled with them in Europe in 1865, spending some time with them in Russia.

DWIGHT L. MOODY, the evangelist, died a Spiritualist. When this great American preacher was holding a series of meetings in San Diego, Cal., several years since, I was among his attentive listeners, and when nearly through with his engagement in the interests of converting human souls, I wrote him two letters, publishing them in the San Diego *Vidette.* In these letters I conscientiously urged him to investigate Spiritualism and accompany me on a missionary tour around the world. My purpose was to secure him, Mr. Sankey to sing, and Mrs. Freitag or Mrs. Foye, to give tests on the voyage. He did not accept my invitation, and soon after sickened and died. I am now doing this evangelizing—this missionary work alone. He died a Spiritualist. The Detroit *Tribune,* the Chicago *Press,* and other journals, in treating of Mr. Moody's death, say, "He was natural, patient, and thoughtful to the last. He seemed to feel

that his hard breathing might disturb his watching loved ones. . . . And in the early morning near the closing scene, coming out of a sinking spell, he said:—

"'I am going out of this old tenement—going up higher into a house that is immortal,—into a body that death cannot touch, that sin cannot taint, a body fashioned like unto His own glorious body.' . . . The doctor, thinking him sinking again, stepped to his bedside to administer another hypodermic injection.

"'Is there anything gained by this?' asked Mr. Moody.

" 'Nothing, except to give you strength and relieve your suffering.'

" 'Then I think we will stop, for it is only prolonging the sufferings of those who are dear to me. . . . Earth is receding. Heaven is approaching. God and his holy angels are calling me. . . . If this is death, there is no valley. This is glorious. I have been within the gates,—and I have seen the children, Dwight and Irene.' " These were his two grandchildren who had passed to spirit life.

Now, then, did this dying evangelist, Moody, tell the truth? If so, he had already been "within the gates" —he had heard "the angels calling him," he had seen his spirit grandchildren, Irene and Dwight. And further, if his dying testimony be true, then Spiritualism is true. Moody died a Spiritualist.

MRS. MARY FLETCHER.—This devoted Methodist and "Mother in Israel," as she was often called, was gifted with revelations and marvelous spiritual manifestations. The authoress of Adam Bede, in writing of Rev. Mr.

Fletcher and wife, and the old-time Methodists, says: "They believed in miracles (spiritual manifestations), in instantaneous conversions, spiritual revelations, dreams, and visions. . . . They sought for divine guidance by opening the Bible at hazard, and had a literal way of interpreting the Scriptures which is not at all sanctioned by scholastic commentaries. Mrs. Fletcher, in a state of ecstasy, had a visible manifestation of Jesus, and she was recognized as being devoutly religious and pious in her daily life."

Her diary and letters abound with phrases and forms that were quite commonly used among the early Quakers, such as, "These things were laid on my mind,"—"These thoughts were impressed upon my heart,"—"It was opened before me in vision,"—"The thoughts which flowed into my mind,"—"Something seemed to whisper,"—"I then found, as it were, a conversation carried on in my mind,"—"The clear leadings of the spirit inclined me to remark." She affirms, "Night and day I have a sense of safety, I feel as if the angels encamped 'round about me.' There seems such a communion opened between the family below and that above, as I cannot express." "I have communion with my heavenly friends above, and none below can harm or injure me." Both the Rev. Mr. Fletcher and his wife, according to their biographers, communed not only with the 'Lord of hosts,' but with the angels, and also in heavenly dreams and in night visions they had sweet and heavenly communications with the departed dead. Sometimes their communications were received in mystic symbols. In October, 1784, Mrs.

Fletcher gives a most vivid description of an "apparition,"—a spirit whom she recognized. . . .

M. JAMES JOSEPH JACQUES TISSOT, late author and painter of the life of Christ.—Spiritualists, however, will remember M. Tissot best for his exquisite picture entitled, "Apparition Medianimique," representing two spirit forms which showed themselves through the mediumship of Mr. Eglington, one of them that of Mr. Eglington's spirit friend, "Ernest," and the other that of M. Tissot's departed fiancee.

DR. OSGOOD MASON, in his fine volume entitled "Telepathy and the Subliminal Self," without going as deeply into phenomenal spiritism and its evidences as Dr. Gibier has gone, does not hesitate to exclaim, "Spiritualism has now been on trial for more than fifty years. At first it was ridiculed by nearly everybody, later it was received as true, for the most part uncritically, by a multitude of people numbering, probably, millions. The work of the last twenty years has been an examination, carefully conducted by fair-minded, capable men, of the phenomena upon which Spiritualism is based, as well as a more critical discussion of its theories and claims. . . . A greater number of educated people, unprejudiced and anxious only to find the truth, are engaged upon the problems of spiritualism now than ever before in its history." Then, after discussing the pros and cons of the "subjective mind" theory popularly associated with the name of Thomas Jay Hudson, author of "The Law of Psychic Phenomena" and "The Scientific Basis of a Future Life," Dr. Mason continues: "If these messages purporting to come from spirit existences really are only

the product of the subconscious mind, then all the subconscious minds that have reported themselves have agreed to lie, for they almost uniformly declare that they are spirits formerly inhabiting human bodies. Such a stupendous lie is hardly supposable."

D. D. HOME was in Rome in 1863, taking a deep interest in sculpturing. Known to be a Spiritualist medium, he was watched. On the second of January he was summoned before the Roman police, interrogated concerning his mediumship, and was ordered by the Governor of Rome, Matteucci, expressing the will of the cardinal and the pope, to leave the city on the ground of "sorcery," and the fascination connected with the practice of the black art. . . .

It is well known that the crowned heads of Europe attended Mr. Home's seances,—Napoleon, the Russian Czar, and others. In 1864 the great English Commoner, John Bright, Sir Chas. Nicholson, Sir E. B. Lytton, Sir Daniel Cooper, Dr. Robert Chambers, Mr. John Ruskin, and other celebrities attended Home's seance at the residence of Mrs. MacDougall Gregory, a Scottish Spiritualist, living in Grosvenor Street, and widow of the distinguished Professor Gregory, of Edinburgh. Ruskin had a number of seances with Home, but his diplomacy overshadowing his courage, he was always cautious about averring any convictions. His printed correspondence, always commencing "My Dear Mr. Home," was very interesting.

JOHN BRIGHT, in a letter dated "4 Hanover St., May 6, 64," addressed to Mr. S. C. Hall, relating to a seance with Home, writes: "Would Wednesday night, the

eleventh inst., suit you for another sitting with Mr. Home? Mr. Tite, member of Parliament, whom I think you know, has several times expressed to me his great wish to be present on an occasion when manifestations may be expected. . . . I hope you will be able to arrange with Mr. Home, and that he will not think me intrusive."

When in England in 1869, accompanied by Mr. Bailie, a noted poet, I spent an afternoon with John Bright at his elegant home in Rochdale. After conversing upon the genius of the English and American Governments, our small standing army, and the great expensive standing armies of Europe, I turned purposely to the subject of arbitration, which he favored, and later to Spiritualism, when Mr. Bright said in substance: "I have witnessed a number of D. D. Home's manifestations. They were truly wonderful. I can attribute them to no cause except it be the one alleged, that of intelligent, disembodied spirits. But," he added, with considerable caution—a caution prominent among politicians and statesmen,—"I do not say that this is so; but if it be true, it is the strongest tangible proof we have of immortality." Is it cowardice, or an overmastering timidity that seals so many statesmen's lips upon this momentous subject, the demonstrated proof of a future existence?

In D. D. Home's "Life and Mission," by his wife (p. 15), is a declaration signed by D. A. Wells, a Harvard University professor; William Bryant, the distinguished poet, and others, describing the manifestations witnessed in a seance room at Mr. Elmer's, Springfield, Mass., the

closing words of which are, "We know that (in his seance with D. D. Home) we were not imposed upon nor deceived." Speaking of the poet Bryant brings to mind that when in Florence, Italy, the guest of Baron Kirkup, I saw in an elegant card-case the card of Longfellow. I said to the Baron:—

"I infer from this card that you have met the poet Longfellow?"

"Yes, I beg to say that I was honored with his presence as a guest, and a most amiable and cultured gentleman he was. You see I have some of his poems, which I admire because they abound in Spiritualism," passing me the volume which had these lines and other passages marked. . . .

"Did he clearly avow himself a Spiritualist?"

"He assuredly did during several conversations, and, further, greatly enjoyed some spirit seances in this room."

My slowly uttered reply was: "I supposed him to be a Spiritualist, but I was not aware that he had ever openly admitted it in America. . . ."

When traveling in the South of Europe a number of years ago, and visiting Rome, I was introduced to his Highness, George, Prince of Solms, a most earnest Spiritualist. He had been converted to Spiritualism by sitting in the seances of Mr. Home at Ryde, in 1862. I last met him on Pincain Hill, in Rome, the environments of which were indescribably beautiful. Standing by a fountain, where we were watching the silvery sprays, he remarked, "How sweet the thought that in the highlands of the hereafter fountains never cease to flow, flowers to bloom,

nor are good-byes ever heard," and with these heartfelt words he extended the parting hand. It was warm with friendship.

LORD LINDSAY was a frequent attendant in Mr. Home's seances, while the Earl of Dunraven and his son, then Lord Adair, made a record of eighty of these seances which were printed in a volume for private circulation.

LORD HOWDEN, a former British Minister to Madrid, was a firm Spiritualist, giving D. D. Home letters of introduction to the British Ambassadors at Vienna and Constantinople.

Home gave seances to the King of Wurtemburg. . . . Meeting Mr. Home again at Baden-Baden, he inquired about the "spirits," and expressed "deep gratitude at the light they had given him of futurity."

PROFESSOR VON BOUTLEROW, of the Academy of Science, St. Petersburg, attending Mr. Home's seances, admitted after a long and scientifically conducted series of experiments, the genuineness of the phenomena, and came to the same conclusion that did the illustrious scientist and chemist, Sir William Crookes.

ALEXANDER II, Emperor of Russia and her Majesty the Empress, invited Mr. Home to their Winter Palace, where they received striking and convincing tests and manifestations, touching the Empire and the future Emperor. Alexander II so esteemed Mr. Home, and so fully accepted his spirit manifestations that upon Mr. Home's marriage he sent him a splendid ring, the setting of a magnificent sapphire surrounded with diamonds. . . .

Mr. Home, in writing upon this and other matters relating to Spiritualism and the Emperor, said: "His

most gracious Majesty upon this, as upon every occasion, has shown me the greatest kindness, and I have the highest veneration for him, not only as a monarch, but as a man of the most kind and generous feelings." (This was written in 1858.)

COUNT ALEXIS TOLSTOY, groomsman at Home's wedding, was a zealous Spiritualist. This Alexis Tolstoy, a poet, was a namesake of the great novelist, Count Tolstoy.

THE EMPEROR NAPOLEON had Mr. Home at the Tuileries several times to witness the spirit manifestations. The Emperor selected five personages of the court, taking their seats at the table and placing their hands upon it. The table soon vibrated, then trembled, and was then lifted up from the floor. Then came raps upon the table. Responses were spelled out, and the mental questions of the Emperor satisfactorily answered.

The Emperor brought the Empress into the room. Sitting at the table, she soon said, "I feel the hand of my father in mine."

"How could you distinguish it?" asked the Emperor incredulously.

"I could distinguish it among a thousand," answered the Empress, "from a defect in one of the fingers, just as it was in life. As it lay in mine I satisfied myself of this defect."

The Emperor in his turn was touched by the hand, and verified the fact of the defect referred to by the Empress. . . .

At another seance in the Tuileries, the Emperor and members of the Court, Prince Murat, Lord Dunraven,

and other distinguished persons being present, the massive table rose up and floated; it would sometimes be very heavy, then light as a feather. Phenomena similar to this were witnessed by Sir William Crookes. (See *Quarterly Journal of Science,* 1871.)

At the third of the Tuileries seances, the light subdued, a hand appeared, moved across the table, lifted the pencil and wrote on a sheet of paper the single word, "Napoleon." The writing was the recognized autograph of the Emperor Napoleon; the hand small and beautifully formed as his is recorded to have been.

The Empress, moved by the sight of the hand, requested permission to kiss it, and it placed itself to her lips, then to the lips of the Emperor. The hand was distinctly seen. This seance, like all others at the Tuileries, was held in a good light. ("Life and Mission of Home," p. 78.)

It was reported that these marvelous spirit manifestations did not convince the Emperor Napoleon of the truth of Spiritualism, nor of the moral integrity of Mr. Home, to which Prince Murat replied as follows: "When you left the room, the Emperor leaned forward with his arms on the table and said in the most impressive manner, 'Whoever says that Home is a charlatan, is a liar.' " To the Duke de Morney the Emperor said later, "I have had proof of these manifestations, and I am certain of what I have seen." ("Life and Mission of Home," p. 79.)

ABRAM H. DAILEY (Brooklyn, N. Y.), a writer, author, and distinguished jurist—a gentleman doing an extensive legal practice, and having convictions, has also

the moral courage, like the eminent Judge Edmonds before him, to defend them. In 1863 he was elected justice of the Fourth District Court of Brooklyn. In 1875 he was elected Surrogate of the County of Kings. Judge Dailey has written several published essays upon hypnotism; its relation to medico-legal jurisprudence. He was a member of the psychological congress which convened at Chicago during the Columbian Exposition, where he read a voluminous paper upon the celebrated case of Mollie Fancher of Brooklyn. Later, he published a book on her life. He is ex-President of the Medico-legal Society of New York, and President of the Lake Pleasant Spiritualist Camp-meeting.

MISS MOLLIE FANCHER is not only a mere clairvoyant, but she has other spiritual gifts. Among other things her biographer, Judge Dailey, reports:—

"Well, as I have said, my vision is not always the same; much depends how I am feeling, and the weather conditions. Sometimes the whole top of my head seems on fire with the influx of light; my range of vision is very great, and my sight astonishingly clear. Then again it seems as if I were seeing through a smoked glass, and my vision or consciousness of things is dim and indistinct. Sometimes I can see all through the house." (Page 230.)

"I am convinced . . . that it is not at all times necessary for her [Miss F.] to be in that [the trance] condition to exercise the phenomena of so-called second sight. I have seen it manifested on several occasions" (George F. Sargent, p. 105).

It was my good fortune some forty years ago to visit

Miss Fancher in connection with **MISS RHODA FULLER**, a Spiritualist medium and niece of President Millard Filmore. Upon being introduced and taking our seats, she remarked, "I knew you were coming. I saw you as you opened the gate." Miss Fuller inquired, "How could you thus see us?"

She replied, "I see with my inner eyes, which are called clairvoyant eyes. I see people both in their bodies and out of their bodies. This is to me as much a marvel as it is to you."

Though confined to her bed for long weary years and unable to move at times only a hand, an arm, or the neck, she seemed composed and comparatively happy. This visit made a very deep impression upon my mind, demonstrating the fact that a person can live in two worlds at the same time; the physical and the spiritual.

PROF. CESARE LOMBROSO, the illustrious Italian scientist and criminologist, created a great sensation in Italy by writing to the Press—"I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called Spiritualistic facts—*the facts exist and I boast of being a slave to facts.*" He further declared—"*There can be no doubt that genuine Spiritualistic phenomena are produced by intelligences totally independent of the medium and the parties present at the seances.* On many occasions I have found this to be the case, a notable instance being when *three spirits appeared in the room together,* each at a considerable distance from the others, and *each producing distinct phenomena.*"

"On one occasion Dr. Imoda observed that whilst a phantom took out of M. Becker's hand a pen and re-

turned it to him, another phantom rested its brow on that of Dr. Imoda, and on another occasion, whilst I was being caressed by a phantom, the Princess Ruspoli felt herself touched on the head by a hand and Dr. Imoda felt his hand forcibly pressed by another hand. I have been present at one hundred, at least, of these spiritistic experiments. I have seen them at Milan, at Genoa, at Naples, at Turin, and at Venice. I am perfectly convinced of the authenticity of the phenomena presented by Paladino. . . . I was present one day when a pot of flowers, weighing from thirty to forty pounds, made a flight through the air. This pot, originally placed several yards away from us, rose of its own accord, then hovered about our heads, and finally came to rest on the table. On another occasion I had the happiness of seeing my mother again, and of embracing her and conversing with her."

T. SIDNEY COOPER, R. A., the great painter, heard spirit voices and saw picture-visions.

DR. CHIAIA, of Naples, brought, in 1892, the illiterate peasant woman, Paladino, gifted with mediumship, to Milan to meet a scientific commission for the investigation of the spirit phenomena. Several of these scientists were out-and-out materialists and bitterly prejudiced against Spiritualism. The commission held seventeen sittings. Among the phenomena were the following: "The weight of the medium under varying magnetic conditions was found to range from a minimum of 100 pounds to a maximum of 154 pounds. Different articles put upon the table were agitated and lifted up into the air by invisible hands, and at the request of the committee, one

of the spirits present, struck the head of each person in the seance room." The report declared that all idea of the phenomena being produced by the medium, must be dismissed as an impossibility. This document was signed by Alexander Aksakof, Privy Councillor to the Emperor of Russia and editor of the *Psychische Studien;* Prof. G. Schiapparelli, Director of the Observatory at Milan; Carl du Prel, Doctor of Philosophy at Munich; A. Brofferio, Professor of Philosophy in the Manzoni College at Milan; G. Geresa, Professor of Physics in the Government School of Science and Agriculture at Paris; Cesare Lombroso, Professor of Legal Medicine at the University, Portici; Charles Richet, Professor of Medicine in the Sarbonne at Paris; F. D' Amicis, Director of Claims in the University of Naples; O. G. B. Ermacora, and G. Finizi, both of them doctors of medicine and students in the psychic sciences.

Here were ten men occupying the highest positions in Europe for scholarship, science, and philosophy, testifying to the reality of the spirit manifestations, after the most careful and crucial investigations. They were trained scientists.

RAOUL PICTET, professor in the Genoa University, delivered a lecture May, 1893, in the hall of the University of Liege, in Belgium, testifying of his adhesion to Spiritualism, saying, "I am constrained to do so by the invincible logic of facts."

DR. MIGUEL SANS BENITO, professor of metaphysics, logic, and philosophy in the University of Barcelona, author of "The Spiritual Science" and other works, is a devoted Spiritualist. He affirms and publishes that,—

"Spiritualism is the synthesis of the most important principles and discoveries of science; and that we may advantageously study it with the firm assurance that it will open out new horizons to our intelligence; besides supplying our hearts with a beautiful consolation in those bitter moments of our lives, which are occasioned by a painful bereavement."

M. T. FALCOMER, late professor in the Technical Institute and the Minister of Public Instruction at Allessandria, in Piedmont, is an enthusiastic Spiritualist, declaring that the spiritual phenomena afford "the only positive proofs of a future conscious existence."

HERR MAX SEILING, professor of polytechnics in the University of Helsingfors, the oldest in Russia, doubted the continuation of man's existence; but through the mediumistic gifts of Madame d'Esperance, a lady of both culture and fortune, he was forced by the most conclusive evidences to confess the grand truth of a present converse with spirits, once clothed in mortality.

OCHOROWICZ, the learned professor in the University of Warsaw, was induced in the latter part of 1894 to study the psychic phenomena under the most rigorous test conditions of mediums. Having previously studied, he was considered an authority in magnetism and hypnotism—and now he was bound to get at the bottom of what was denominated "Spiritualism." After being fully convinced of its truth he said: "I found I had done a great wrong to men who had proclaimed new truths at the cost of their positions. And now, when I remember that I branded as a fool that fearless investigator, Crookes, the inventor of the radiometer, because he had the courage

to assert the reality of mediumistic phenomena, and to subject them to scientific tests; and when I also recollect that I used to read his articles upon Spiritualism with the same stupid style as his colleagues in the British Association bestowed upon them, regarding him as crazy, I am ashamed both of myself and others, and I cry from the very bottom of my heart, Father, I have sinned against the light!' "

MARGHIERI, the erudite professor of the physical sciences in the University of Naples, and Dr. Giulio Belfiore, author of that profound work upon "Hypnotism and Its Therapeutic Effects," are both outspoken and active Spiritualists. And so, Professor Armand Sabatier, Dean of the Faculty of Sciences and Director of the Zoological Institute at Montpellier—one of the greatest minds in Europe, has been for some time studying psychic phenomena—and it is credibly reported that he has become convinced of the truth of Spiritualism.

No intelligent, conscientious, and right-minded person can investigate the psychic phenomena without becoming a Spiritualist. Accumulated evidences force conviction. Faith blossoms into knowledge. Spiritualism reaffirms and reiterates the pure doctrines of primitive Christianity. It sweeps aside the monstrous absurdities that have been grafted upon it, such as the blood-atonement dogma, infant damnation, and endless hell torments. These horrible doctrines have cursed the very name of Christianity, and given agnostics and atheists their ammunition for perpetual warfare. The Christian nations of the earth, so it seems to me, are so deeply immersed in barbarous ignorance, in bigoted intolerance, in religious

superstition, and in spiritual darkness that nothing but the higher spiritual revelations which are being received all over the globe, from the discarnate dwellers in the Unseen, could have prevented the so-called civilized races of the earth from sinking into a condition of degradation and moral depravity resembling that which preceded the destruction of the great Roman Empire. Spiritualism in its higher and diviner aspects, and Spiritualism alone, will yet convict—conquer, and redeem the world.

PROF. JOSEPH RHODES BUCHANAN, M. D., the learned discoverer of psychometry and sarcognomy, writer upon metaphysics, author of "System of Anthropology," "The New Education," "Manual of Psychometry," and a pronounced adept in true Theosophy, was for many years a most distinguished, outspoken Spiritualist.

HON. LUTHER MARSH, New York (once the law partner of Daniel Webster, the great Constitutional expounder of law), jurist, law compiler, writer, and author, was a firm and pronounced Spiritualist.

RT. HON. W. E. GLADSTONE, politician and far-seeing statesman, cautiously says: "I shall not adopt language of determined disbelief in all manifestations, real or supposed, from the other world. They give me little satisfaction, but that does not warrant meeting them with a negative. . . . I know of no rule which forbids a Christian to examine into the system called Spiritualism."

JOHN G. WHITTIER, the good Quaker poet, in his address at William Lloyd Garrison's funeral, said: "Our beloved Garrison's faith in the continuity of life was very positive. He trusted more to the phenomena of

Spiritualism than I can, however. My faith is not helped by them, and yet I wish I could see real truth in them. I do believe, apart from all outward signs, in the future life, and that the happiness of that life, as of this, will consist of labor and self-sacrifice."

He was deeply interested in the higher Spiritualistic phenomena. They seemed to him to be in harmony with the spirit that moved the Quakers in their ablest addresses. I learned from a most reliable source that a few days before his departure from earth, and virtually on his death-bed, he remarked to a personal friend that he had seen and held a lengthy conversation with the spirit daughter of the late Senator G. W. Morrill, a young lady whom he most highly esteemed, and who herself was quite a poet. How sweet the following lines:—

"I touched the garment-hem of truth,
Yet saw not all its splendor.

* * *

"And slowly learns the world the truth,
That makes us all thy debtor,
That holy life is more than writ,
And spirit more than letter.

* * *

"For truth's worst foe is he who claims
The act as God's avenger,
And deems, beyond his sentry beat,
The crystal walls in danger.

"When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown."

Again, Whittier writes Chas. F. Bates: "I have heard

Garrison talk much of his faith in Spiritualism. He had no doubt, whatever, and he was very happy. Death was to him but the passing from one room to another and a higher one. . . . I wonder whether if I could see a real spirit I should believe my own senses. I do sometimes feel very near to dear ones who have left me. Of one thing I feel sure: Something outside of myself speaks to me and holds me to duty, warns, reproves and approves. It is good, for it requires me to be good; it is wise, for it knows the thoughts and interests of the heart. It is to me a revelation of God, and of his character and attributes; the one important fact before which all others seem insignificant."

LONGFELLOW, the Tennyson of America, attended spiritual seances when traveling afar in Italy, and freely expressed his belief in an open communion between the visible and the unseen world. And accordingly he wrote: "The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not save by their influence, or when at times a most mysterious providence permits them to manifest themselves to mortal eyes. . . .

"There is no death; what seems so is transition.
This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call death.

"Then the forms of the departed.
Enter at the open door;
The beloved ones, the true-hearted
Come to visit us once more."

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

HON. BENJAMIN F. WADE, of Ohio, ex-President of the Senate, and United States Senator, and ex-Senator Howard, of Michigan, were avowed Spiritualists. It was largely through the influence of these two Senators and Hamilton Fish, Secretary of State, that I was sent into Asiatic Turkey as a United States Consul.

PROF. W. F. BARRETT, F. R. S. E., Professor of Experimental Physics and Dean of the Faculty of the Royal College of Sciences, Ireland, says:—

"The impressive fact of the spirit phenomena is the intelligence behind them and the evidence of an unseen individuality as distinct as our own."

Other further investigators and distinguished scientists add their testimony:—

PROF. G. J. FECHNER, Professor of Physics and Natural Philosophy, Leipsic, author of "The Soul of Plants," "The Zendavesta," "The Things of the Future," "Elements of Psycho-Physics," "The Problem of the Soul," and "About the Life Hereafter."

PROF. EDWARD WEBER, Professor of Physics, Germany, and founder (with his brother) of the doctrine of the vibration of forces, author of "Electro-Dynamic Measurement" (four volumes). No scientific reputation stands higher in Germany than that of Weber.

PROF. J. C. F. ZOLLNER, Professor of Physical Astronomy at the University of Leipsic, Member of the Royal Saxon Society of Sciences, Foreign Member of the Royal Astronomical Society of London, of the Imperial Academy of National Philosophy at Moscow, Honorary Member of the Psychical Association, Frankfort, of the Scientific Society of Psychological Studies at Paris, etc., of

the British National Association of Spiritualists, London. We cannot do better than quote the glowing tribute by Zollner to Sir William Crookes in the dedication of his volume, "Transcendental Physics":—

"With the feeling of sincere gratitude, and recognition of your immortal deserts in the foundation of a new Science, I dedicate to you, highly honoured colleague, this third volume of Scientific Treatises. By a strange conjunction our scientific endeavors have met upon the same field of light and of a new class of physical phenomena which proclaim to astonished mankind, *with assurance no longer doubtful, the existence of another material and intelligent world.* . . . To you ingratitude and scorn have been abundantly dealt out by the blind representatives of modern science, and by the multitude befooled by their erroneous teachings. May you be consoled by the consciousness that the undying splendor with which the names of a Newton and a Faraday have illustrated the history of the English people can be obscured by nothing; not even by the political decline of your great nation; even so will your name survive in the history of culture, adding a new ornament to those with which the English nation has endowed the human race. Your courage, your admirable acuteness in experiment, and your incomparable perseverance, will raise for you a memorial in the hearts of grateful posterity as indestructible as the marble of the statues of Westminster. Accept, then, this work as a token of thanks and sympathy poured out to you from an honest German heart."

PROF. R. VON ESENBECH, President Royal Academy of Sciences, Germany.

REV. JOHN PAGE HOPPS, author "Pessimism, Science, and God," editor of *The Coming Day,* book reviewer, and pastor of a liberal London church.

REICHENBACH, while the discoverer of od, odylic emanations that flowed from crystals, flowers, and human brains, was an investigator of Spiritualism. To this end the *Spiritual Magazine,* London (Vol. 11, pp. 508-11), has this interesting communication concerning the Baron: "Whilst here in London, Baron Reichenbach, for the first time, saw many of the phenomena of Spiritualism which he investigated with the greatest care." No man with the investigating tendencies and scholarly research of Reichenbach could witness these phenomena without becoming a convert to their genuineness.

W. M. THACKERAY.—"It is very well for you,— who have probably never seen any spiritual manifestations, to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion."

MR. (AND MRS.) S. C. HALL, F. S. A., editor *Art Journal,* writes:—

"The mockers and scoffers at Spiritualism are almost exclusively those who have seen nothing of it, know nothing about it, and will not inquire concerning it."

This distinguished writer and reviewer further says: "Spiritualism has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversions from unbelief to belief—of some to perfect faith from total infidelity. I am permitted to give one name; it is that of Dr. Ellitson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought

in his heart and mind by Spiritualism. When this is the standpoint of the believer in the highest aspects of Spiritualism, it is obvious that we have to deal with no more commonplace infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established in all enlightened lands."

LORD RAYLEIGH, F. R. S., Professor of Physics in the University of Cambridge.

PROFESSOR SCHEIBNER, teacher of mathematics in the University of Leipsic.

DR. FRANZ HOFFMAN, Professor of Philosophy, Wurtzburg University.

PROFESSOR WAGNER, geologist and scientist, University of Russia.

EMILIO CASTELAR, the great Spanish orator and patriot.

PROF. WM. GREGORY, Edinburgh; Lord Dunraven, Lord Adair, Flaxman, and Blake; the latter two, writers, artists, and painters.

HIRAM POWERS, with whom I had a most charming interview in his studio in Florence, was not only a famous sculptor, but a firm and outspoken Spiritualist.

HON. GEORGE THOMPSON, the bosom friend of Wm. Lloyd Garrison, and who had traveled and lectured with him extensively all over the United States in the anti-slavery movement, was an acknowledged Spiritualist.

HON. N. P. TALMAGE, United States Senator and Governor of Wisconsin, during 1859-61-62, was associated with Judge Edmonds in investigating Spiritualism. It is hardly necessary to say he became a devoted Spiritualist.

HON. J. L. SULLIVAN, formerly our Minister to Portugal, was a sincere Spiritualist and wrote extensively upon Spiritualism.

OLIVER JOHNSON, formerly editor of the *Christian Union,* plainly, firmly expressed his views of a conscious intercommunion between the world's visible and invisible.

THE REV. JOHN PIERPONT, many years a Unitarian clergyman of Boston, writer, poet, author, was a devoted Spiritualist, and presided at the National Convention of Spiritualists once convening in Providence, R. I.

EPES SARGENT, editor *Boston Transcript,* author, "Scientific Basis of Spiritualism," "Proof Palpable of Immortality," "The Standard Speaker," "Planchette, the Despair of Science," and twenty-two volumes on "Etymology," was an enthusiastic Spiritualist.

In writing to an English review, Mr. Sargent said:

"A pure and simple Theism—what I believe to have been the religion of Christ himself—freed from all ecclesiastical limitations and theological subtleties, is for me the culmination of Spiritualism. 'God and Immortality' sums it all up. At the same time I see no reason why a man should not be a very thorough Spiritualist, and, at the same time, hold to some liberal form of Christianty. Your *Imperator* speaks my own long-held views. . . . Without the religious element, Spiritualism will degenerate into mere curiosity-hunting." He further wrote:

"We must believe in an absolute, immutable principle of Goodness, and in a Divine Intelligence from which all axiomatic, *a priori* truth must flow down to finite intelligences, if we would unite religion with morality, for

if we are at the mercy of some blind chance, under which what is right today may be wrong tomorrow, the Cosmos is not likely to be a pleasant abiding-place for an eternity to truth-loving, justice-loving souls. An enlightened Spiritualism conducts the mind, sooner or later, to an enlightened Theism—liberal as the sun and all-embracing as the universe. But it is not dogmatic, since its inferences are those of the scientific mind itself." ("Scientific Basis," page 168.)

"The Supreme Being must be also conscious, since there can be no knowledge without a consciousness of it, active in some state or other. Using the word person in its large and ultra etymological sense, He must be also personal, since consciousness involves personality. This does not depend on individualization through organism, nor on the relativity of a person,—on the distinction of a me from a not me." An eminent philosophical physicist Hermann Lotze, remarks:—

"Personality has its basis in pure selfhood—in self-consciousness—without reference to that which is not self. The personality of God, therefore, does not necessarily involve the distinction of God by himself form what is not himself, and so his limitation of infiniteness; on the contrary, perfect personality is to be found only in God, while in all finite spirits there exists only not a productive condition of personality, but rather a bar to its perfect development."

ALFRED R. WALLACE, F. G. S., F. R. S., LL. D., D. C. L., author, scientist, and naturalist, who for his great scientific achievements the late Queen pensioned, pointedly says: "My position, therefore, is that the phenomena

of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

* * *

"Up to the time when I first became acquainted with the facts of Spiritualism I was a confirmed, philosophical skeptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt, and an ardent admirer—as I am still—of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. . . . The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them. . . . Those who believe as I do—that spiritual beings can and do (subject to general laws and for certain purposes) communicate with us—must see in the steady advance of inquiry the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers."

In speaking of a seance held under strict test conditions, he says:

"Upon a bare table, in a small closed room, a quantity of flowers appeared, consisting of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. They were as absolutely fresh as if gathered from a conservatory, and were covered with a fine, cold dew. Not a petal was crumpled or broken, not the most delicate

point or pinnule of the ferns was out of place." Dr. Wallace dried and preserved the whole of them.

"Similar phenomena have occurred *hundreds of times,*" he says; "sometimes the flowers have been in vast quantities heaped upon the table. Often flowers and fruit asked for are brought. *A friend of mine asked for a 'sunflower'* and one six feet high fell upon the table, having a large mass of earth about its roots. Surely these are phenomena about which there can be no mistake. What theories have ever been proposed by our scientific teachers which even attempt to account for them? Delusion it cannot be, for *the flowers are real* and can be preserved, and imposture under the conditions imposed is even less credible."

SIR WILLIAM CROOKES, F. R. S., editor of the London *Quarterly Journal of Science,* Fellow of the Royal Society, Discoverer of the Sodium Amalgam Process, Inventor of the Radiometer, Otheoscope, Past President British Chemical Society, Gold Medalist French Academy of Sciences, says: "That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary facts in chemistry."

In his book, "Researches in the Phenomena of Spiritualism," he states his conviction of the fact of an intercommunion between the dwellers of the visible and the invisible worlds.

"If it had not been for Prof. William Crookes, the

discoveries of Professor Roentgen would not have been made. This man, who paved the way for the recent developments in photographic science, has been widely known for years, and there are few men who have achieved more brilliant results in the laboratory than the discoverer of the 'tube' which is just now figuring so prominently in all the experimental work with the new light which makes the photography of concealed things possible."

Professor Crookes was born in London, and in his boyhood became interested in photography. He took a course in the Royal College of Chemistry under Dr. Hoffman, and soon became assistant to the tutor. At twenty-two he was appointed superintendent of the Radcliffe Observatory at Oxford. In 1859 he founded the *Chemical News,* and in 1864 became the editor of the *Quarterly Journal of Science,* and contributed many valuable papers to the publication.

Professor Crookes was indefatigable in original research. He discovered the force and invented the radiometer. In recognition of his discovery of the new metal, thallium, he was made a Fellow of the Royal Society. In 1877 he invented the otheoscope, and in the same year, in a paper read before the Royal Society, he said that he had succeeded in obtaining a vacuum so nearly perfect that the pressure in it was only .0000004 of an atmosphere. It was this discovery that made possible the incandescent electric light. He has written many scientific books, each one of which is considered of great value. His name was brought before the public generally

in 1870, when he undertook an investigation of the physical phenomena of Spiritualism.

In his researches, covering many years of thoughtful investigation, with the young medium Florence Cook, the spirit of "Katie King" visited him almost daily for a period of three years.

"On one occasion," says Sir William, "for nearly two hours Katie walked about the room, *conversing familiarly with those present.* Several times she *took my arm* when walking, and the impression was conveyed to my mind that it was a living woman by my side, *instead of a visitor from the other world.*" He then describes how he clasped her in his arms and found her as material a being as the medium herself. He also tells us that he toook several *flashlight photographs* of his mysterious friend, and that on one of these occasions *"Katie muffled her medium's head up in a shawl to prevent the light falling upon her face."*

"It was a common thing," he adds, "for seven or eight of us in the laboratory to see the medium and Katie at the same time under the *full blaze of the electric light.*"

"A phantom form came from the corner of the room, *took an accordion in its hand* and then glided about the room playing the instrument. The form was *visible to all present* for many minutes, the medium also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished."

Describing his experiences with direct writing, Sir William says: "A luminous hand came down from the

upper part of the room, and after hovering near me for a few seconds, *took the pencil from my hands*, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."

"I would again remind my readers," he adds, "that what I relate has not been accomplished at the house of a medium, but in *my own house, where preparations have been quite impossible.*"

"A medium walking into my dining room cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery, make an accordion play *in my own hand* when I hold it, keys downward, or cause the same accordion to *float about the room* playing all the time; he cannot introduce machinery which will wave window curtains or *pull up Venetian blinds eight feet off;* tie a knot in a handkerchief and place it in a far corner of the room; sound notes on a distant piano; cause a card plate to float about the room; raise a water bottle and tumbler from the table; *make a coral necklace rise on end, cause a fan to move about and fan the company;* or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall."

His books on the results of those experiments was widely read at the time of its publication, but while the scientific world placed the highest value on his experiments in other lines, it paid no attention to his investigations on the occult side of nature. They were too bigoted. "Too many of these professed scientists do little besides strut around with cigar stubs in their mouths, beer in their stomachs, and old, warty barnacles upon their

backs." Professor Crookes is certainly the most patient experimenter of modern times, and his name can never be dis-associated with Spiritualism and the Roentgen ray because his discovery was its basis.

C. F. VARLEY, the distinguished English electrician, chief engineer to the Electric and International Telegraph Company, assistant in the construction of the Atlantic telegraphy, in connection with Sir Michael Faraday and Sir William Thompson, the first to demonstrate the principles governing the transmission of electricity through long deep-sea cables. Writing in 1880, he said in *The London Spiritualist*:—

"Twenty-five years ago I was a hard-headed unbeliever. . . .Spirit phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire, and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.

"That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence. Having experimented with and compared the forces with electricity and magnetism and after having applied mechanical and metal tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognized physical laws of nature, and that there has been present on the occasions above mentioned, some intelligence other than that of the medium and observers."

M. LEON FAVRE, Consul-General of France, and

brother of Jules Favre, the eminent French senator, says:—

"I have long, carefully, and conscientiously studied Spiritual phenomena. Not only am I convinced of their irrefutable reality, but I have also a profound assurance that they are produced by the spirits of those who have left the earth; and, further, that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly resident on this earth, and I believe in the possibility of inter-communion between the two worlds."

On my way to Constantinople, a number of years since, to fill a consular position under General Grant, I was his guest for a week in Paris, witnessing the manifestations in his own parlors. I shall never forget the kindness of the Consul's son, who accompanied me as a guide to Versailles and other cities in France, sight-seeing.

J. HERMAN FICHTE, the distinguished philosopher and metaphysician, writing of Baron Guldenstubbe, of Stuttgart, said: "As to my present position in regard to Spiritualism, I have to say that I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influences, or unseen spirit intelligences."

PROFESSOR DE MORGAN, at one time London's greatest mathematician, says: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coin-

cidence, or mistake. The physical explanations which I have seen are miserably insufficient."

PROFESSOR CHALLIS, F. R. S., the late Plumerian Professor of Astronomy at Cambridge, stated his opinion in a letter to the *Clerical Journal,* of June, 1862, as follows—

"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

M. THIERS, ex-President of the French Republic, exclaimed: "I am a Spiritualist, and an impassioned one, and I am anxious to confound Materialism in the name of science and good sense."

CAMILLE FLAMMARION, well known in scientific circles as an astronomer and member of the Academic Francaise, thus testifies to the truth of Spiritualism:—

"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science, to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions—may acquire a radical and absolute certainty of the reality of the facts alluded to." He further remarks: "Although Spiritualism is

not a religion, but a science, yet the day may come when religion and science will be reunited in one single synthesis."

PROFESSOR FLOURNOY, of the University of Geneva, writes: "The question of immortality, and the intervention of spirits, maintains its scientific importance, and deserves to be discussed with the calm serenity, with the independence and with the analytical rigor which are proper to the experimental method."

DR. LOCKHART ROBERTSON, long one of the editors of the *Journal of Mental Science*, a physician who, having made mental disease his special study, would not easily be taken in by any psychological delusions. His testimony to the reality of the spiritual phenomena is most distinct and positive.

SERGEANT COX, an Assistant Judge of the Middlesex Sessions, London, President of the Psychological Society of Great Britain, getting satisfactory proofs of independent writing through a distinguished medium, wrote of it thus, Aug. 8, 1876:—

"I can only say that I was in the full possession of my senses; that I was wide awake; that I was in broad daylight; that the medium was under my observation the whole time, and could not have moved hand or foot without being detected by me. . . . That these spiritual phenomena occur, it is vain to dispute."

THE REV. DR. H. W. THOMAS, probably the ablest preacher in Chicago, recently said in a sermon: "The perfect vision should see in Spiritualism the essential truth of the continuity of life and the possibility of communion between the two worlds. The phenomenal man-

ifestations or forms of slate writing, seances, and materializations are but incidents—but the accidents attending any form of faith should not be permitted to close the vision to the underlying realities. The fact of a conscious intercommunion between the two worlds has become an established truth."

VICTOR HUGO, that eminent literary celebrity, with intellect so clear and radiant and moral nature so highly developed, could not well avoid being a Spiritualist. Upon my second voyage around the world I met him in Paris in a seance of the literati, Mrs. Hollis-Billings being the medium. Hugo wept in gratitude when his risen son gave him a most satisfactory communication in written French, when she, an American, could neither speak nor write a line of French.

In his work on Shakespeare, Hugo said: "Table turning or speaking has been greatly ridiculed; the ridicule is groundless. To substitute jeering for examination is convenient, but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena; science is often ignorant and has not the right to laugh. That which is unexpected ought always to be expected by science. It is its function to arrest it in its passage and to examine it, rejecting the chimerical and establishing the real. Science has no other concern with established facts than to endorse them; it is for her to verify and distinguish. All human knowledge is that of analysis; that the false complicated itself with the true is no reason for rejecting the mass. Since when has chaff been a pretext for refusing the wheat? Root out the worthless weeds of error, but harvest the facts

and leave them for others. Science is the sheaf of facts.

"The mission of science is to study and probe everything. To elude a phenomena, to refuse to pay it the attention due to it; to bow it out; to close the door on it; to turn our backs on it, laughing, is to make bankruptcy of the truth; it is to omit to put to it the signature of science. . . . To abandon these phenomena to credulity is to commit treason against human reason."

In his "Toilers of the Sea," he writes: "There are times when the unknown reveals itself to the spirit of man in visions. Such visions have occasionally the power to effect a transfiguration, converting a poor camel-driver into Mahomet; a peasant girl tending her goats into a Joan of Arc. . . . Those that depart still remain near us —they are in a world of light, but they as tender witnesses hover about our world of darkness. Though invisible to some, they are not absent. Sweet is their presence; holy is their converse with us. . . ."

"Man is an infinitely small copy of God. That is glory enough for me. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of my chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is only the result of your bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail?

Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets and the roses, as twenty years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me.

"It is marvelous, yet simple. It is a fairy tale, and yet is it historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My day will begin again the next morning. The tomb is not a blind alley: it is a thoroughfare. It closes on the twilight to open on the dawn."

REV. J. CAMPBELL, M. A., St. Paul's Vicarage, Christ Church, N. Z., on Ascension Day, April 13, 1902, preached the philosophy of Spiritualism in these words:—

"The spiritual world is co-extensive with matter, extending right through the solar system; and we know the spirit can pass through solid substances just as easily as through the air. A man who is a thousand feet below the surface of the earth in a mine, and is suddenly crushed by a fall of earth—his spirit is not held there; it passes into the spirit world, and is not hindered in the least degree by the tons weight which may be upon the body. It makes no difference,—just as ether passes through the earth, so spirit passes through the earth. The spirit world interpenetrates the natural world. You and I are in the spirit world at the present moment. We are in

the lowest stage, and shall remain there as long as we are anchored down by the body. After that we pass to another sphere, just that one we are fitted for by our sojourn here. We used to be taught (at least, I was) that there were only two places where the departed went—heaven and hell. Nothing was said about an intermediate state, and yet the Bible is full of such teaching. . . .

"It is about those who are dead (as we say) that I wish to speak. I said just now that they are not dead,—we must not regard them as dead. 'God is not the God of the dead, but of the living.' There they are, in the spirit world; some in 'sunny Paradise,' yet not so very far away from us. To some it is even permitted to visit this earth again. They have under certain circumstances appeared to those upon earth in physical form. It was so in the days of the prophets, it was so in the days of Christ, and it is so now. You remember the case of the prophet Samuel (recorded in the first book, the 28th chapter, 14th verse), when he appeared to King Saul, and to the woman of Endor. And so, also, after the crucifixion, we are told that 'the bodies of many saints rose and appeared unto many.' (Matt. 27:52, 53.) Very well, then, the first statement I wish to make is this: That the spiritual bodies of the departed are in the spirit world in different communities. . . . There have been cases of the spirit going for a time to a higher sphere of the spiritual world—to Paradise, without the body dying. For example, St. Paul says he was caught up to the third heaven (2 Cor. 12:2-4) and he describes himself as a man in Christ. There are babes in Christ as well as men in Christ, and the babes are not in the

same sphere as the men. They are not fitted for it any more than a child taken from an elementary school would be fit to associate with a university graduate. The spiritual powers require developing just as the mental powers do. I should have no heart to go on if I did not believe that every fresh impulse that people receive here, mentally and spiritually, will be carried into Eternity, and place them in a higher sphere in the spirit world. . . .

"At death each one passes into the spirit world, into that sphere for which he is fitted. It may be a very low one, but there he is, sorrowing for the carelessness he has exhibited during his lifetime; for there is no getting away from that; there will be sorrowing until they receive the truth, but they go on rising higher and higher until they come in contact with the 'spirits of the just made perfect.' There they are, then, in the spirit world —some, perhaps, very near to us, some higher, but each in that sphere that their life on earth prepared them for. But they won't stay there; they will rise higher and higher, as I said just now. We say we believe in the communion of saints; we have said it today in the Creed. Very well, then, we believe that the spirits in the spiritual world have communion with ours. If we don't believe that we have no right to say we believe in the communion of saints. We know those in the spirit world are praying for us (Rev. 6:10), and we know that we on earth may pray for them. Now don't, because there are no dead to pray for! But I do believe in praying for departed spirits. . . . And as for those we look upon as lost—Oh! that we had more charity! What terrible doctrines used to be taught! That the poor heathen blacks who had

never heard the Gospels are down to damnation! How many are there who would teach that today? No; they pass away to the spirit world, and there they are taught, because the Gospel is preached in the spirit world just as it is here. This truth is brought before us by St. Peter; who says that Christ went and preached to the spirits in prison—literally, in keeping (1 Peter 3:19)—those in a low sphere, certainly, but capable of rising to a higher state. And St. Peter goes on to say, 'For this cause the Gospel was preached to those that are dead,'—that is, 'those departed this life.' (1 Peter 4:6.) The Gospel was preached by Christ, and I believe that the Gospel is preached to the spirit world by the great preachers who have departed thither, and by all great and good reformers who lived the Christ-like life."

BISHOP JOHN P. NEWMAN, General Grant's pastor in Washington, D. C., is a Spiritualist. He attended seances which other distinguished persons in the palatial residence of Senator Stanford, San Francisco. From a printed sermon of his delivered at the funeral of an aged lady at No. 561 Madison Ave., New York, I make the following extracts:—

"This venerable woman has gone, not to sing songs, nor to be idle, nor indifferent as to the scenes of earth and time. These sons and grandchildren over whom she watched with tenderest love here, she will continue to love and guide hereafter. The belief is all but universal that the spirits of the departed have returned to earth. The best of the Greeks and Romans were strong in this opinion, and those eminent in the church for learning and piety have cherished this common faith.

"Two worlds met in Bible times. The communications were as real then between earth and heaven as between New York and London today. From Adam till John of Patmos there was frequent intercourse between those who had gone and those who were left behind.

"Angels dined with Abraham, were companions of Daniel in the lions' den; they conversed with Mary; they delivered Peter from prison; they visited Cornelius, the Roman Centurion. Celestial visions were given to Isaiah and the prophets, to Paul and the apostles, to Stephen and the martyrs, while Samuel and Moses and Elias were returned to earth. And why should we suppose that there is less interest in heaven for earth now than in the glorious past? We have the inspired record of the return of five persons to our earth, three of whom entered the spirit world through the portals of the grave."

"And there was another who was born here and went to that spirit land and returned to us and remained with us from June 44 A. D. till June 64 A. D., a period of twenty years; and six years after he made this declaration public. He said: 'I was caught up to the third heaven.' This is levitation as taught in I Kings xviii: 12; Ezekiel 3:14; in Acts 8:39, 40. He went not only to the place of departed spirits, but to heaven, where he heard unspeakable words. . . . Do not say, If only one of our race and time would go and return and witness to us, it would be sufficient! Most lawyers are satisfied with one good witness. The law is that two witnesses are sufficient to confirm a fact: but here are

eight—Samuel, Moses, Elias, Christ and four apostles. These eight witnesses are as good as eight hundred.

"But do the communications between the two worlds continue to this day? Let us not be deterred in answering this question, because a great Bible fact has been perverted for lust and lucre. Let us rise to the sublimity and purity of the great Bible truth, and on this day of sorrow console our hearts therewith. It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends. Dr. Adam Clark believed that the departed spirits returned to earth.

DR. PHILIP SCHAFF, the greatest of modern church historians, wrote ("Church History," Vol. III, 465): "Clairvoyance, magnetic phenomena, and unusual states of the human soul are full of deep mysteries, and stand nearer the invisible spirit world than the every-day mind of the multitude suspects."

REV. GEORGE H. HEPWORTH.—It gave me a great pleasure while recently in New York to have a most interesting interview with Mrs. Hepworth, wife of the late Mr. George H. Hepworth, writer of those very excellent Sunday sermons appearing in the New York *Herald*. He was for seventeen years on the staff of this great New York daily, and seven years a member of the Council. It was well known in journalistic circles that he was a Spiritualist. Mrs. Hepworth assured me during our conversation that he was conscious of the presence of invisible helpers when preparing his Sunday sermons for the *Herald*. It gave him great pleasure to converse with the heavenly intelligences that inspired and influenced Mrs. Dearborn, of Brooklyn,—a very estimable woman.

In a sermon discussing spirit return and the biblical references to communicating spirits, he says: "Nobody has ever come back? Will the Christian say that? If any one peculiarity of the Bible stands conspicuous, it is the constant reiteration of the nearness of heaven to earth and the repeated assertion that angels have literally visited the habitations of men. . . . Those who have gone have neither lost their affection for, nor their interest in, us. We are indebted to them for constant service, and are bound to them by unbroken ties."

PRUDHOMME.—In announcing that the Nobel prize of £8,000, awarded every fourth year for the best poem, has been just gained by M. Sully Prudhomme, *Les Annales Poliques et Litteraires,* a weekly journal with a circulation of 100,500, published in Paris, mentions that this celebrated poet is an avowed Spiritualist. His own admission of the fact is extremely frank and courageous. He says that he was very much perplexed by the facts established by such savants as Sir William Crookes in England, and M. Charles Richet, in France; and that some friend in whom he had the greatest confidence, resolved upon sending for Eusapia Paladinio, and on investigating the phenomena for themselves. They did so in the house of one of the party, and under conditions so rigorous as to preclude the possibility of fraud or delusion. He then related the various physical manifestations which occurred, and after having done so, makes the following statement: "My conviction is that I have assisted at some phenomena which I cannot connect with any ordinary physical law. My impression is that fraud in every case is more than improbable, at least, in what-

soever concerns the displacement to a distance of heavy articles previously placed by companions and myself. This is all that I can say. For my own part, I call everything natural which is scientifically established; so that the word, 'mysterious' simply signifies that which is still surprising for the want of our ability to explain it. I consider that the scientific spirit consists in the demonstration of facts, and not to deny *a priori* any fact which is contradictory of ascertained laws, and not to accept any which has not been determined by verifiable and certain conditions." Why do not the pseudo-scientific adversaries of Spiritualism imitate the example of M. Sully Prudhomme and M. Victorien Sardou and investigate before they deny and condemn?

HON. JOHN P. BROWN, linguist and author, connected with the Turkish Legation in Constantinople for twenty years, believed firmly in spiritual manifestations.

WM. BRUNTON, SOLON LAUER, and other prominent Unitarian preachers are fully convinced of the truths and moral grandeur of Spiritualism. Some of them advocate it openly.

Such eminent statesmen and United States senators as the late Miller, of Alabama, and Sprague. of Rhode Islands, were Spiritualists.

PROF. A. J. WEAVER, graduate of Tuft's College, Boston, for many years a prominent Universalist minister and exceedingly able writer upon evolution and is the president of the Morris Pratt Institute, Whitewater, Wis.

COL. JOHN HAY, late Secretary of State, Washington, D. C., author and writer of the "Pike County Ballads." He says: "I listened on a hot summer Sunday, in Pike

County, Mo., to a parson who droned out his sermon, substantially the same as 'The Little Breeches,' and when I left the church I was full to the lips with the inspiration; and on my journey to New York, I contented myself by writing the ballad. This sort of inspiration had taken complete possession of me. I was full with the spirit. Within a week, all the Pike County ballads were written. And let me tell you, I have never been able to feel that they were mine; that my mind had anything to do with their creation, or that they bore any trace of kinship to my thought or my intellectual impulses. They seem utterly foreign to me—as foreign as if I had first encountered them in print, as the work of somebody else. It is a strange feeling, this influx of intelligence from the invisible source."

REV. J. H. HARTER, my schoolmate in the Oxford Academy, a Methodist exhorter, a Universalist preacher, and in later years a devoted Spiritualist, was pastor of the Church of Divine Fragments. He is the author of that popular saying that while clergymen preached to keep the people out of hell, he preached to keep hell out of the people. When attending a Methodist revival after becoming a Spiritualist, the Methodist preachers began to pray for him and he knelt right down in the camp and prayed vociferously for the conversion of the Methodist preachers to a knowledge of Spiritualism. This was published in the daily press as a praying match, the prize being tendered to Rev. J. H. Harter.

WM. BRUNTON, Boston, Mass., a sweet-spirited soul, a poet, a graduate of Harvard University and originally a Unitarian preacher, was a firm outspoken Spiritualist,

Being a man of rigid moral principles, he never shrunk from defending Spiritualism either in private or from the pulpit when occasion required.

DUDLEY WRIGHT, London. A cultured and scholarly author, once a minister gracing an orthodox pulpit. But thinking, reasoning, and reaching out beyond the confines of any creed, he became convinced that the gates immortal were ajar—that the dead lived and that, under proper conditions, they could and did hold converse with mankind. This truth was to him so grand, so spiritually exalting, that he refused to hide it from the world under a bushel. And so, well armed, soldier-like, he put on, using apostolic words, "the whole armor of God," and publicly proclaimed the mighty truth of present-day spiritual manifestations. He is a superior writer, author, and editor of the "Annals of Psychic Science" in London.

J. R. FRANCIS, for over fifty years it was my good fortune to personally know John R. Francis, the independent thinker, able Spiritualist, journalist, originator, and editor of the *Progressive Thinker*, and distributor of premium books for the propagation of Spiritualism.

J. J. MORSE, from early life a trance medium, through whom manifested a high order of intelligence—writer, author and editor of the *Two Worlds*, Manchester, England, and other Spiritualistic journals.

E. W. WALLIS, a semi-trance and inspirational speaker, author of several books, an editor of *Light*, London, and formerly editor of *Two Worlds*.

E. DAWSON ROGERS, a distinguished journalist and originator of *Light*, London, a high-toned Spiritualist weekly.

MRS. EMMA ROOD TUTTLE, a noted poet, prose and press writer and Lyceum worker.

MRS. ELIZA W. FARNUM, Social reformer, matron of Lunatic Asylum, Stockton, Cal., author of "Ideal Attained" and other excellent works in the line of Spiritualism.

HARRISON D. BARRETT, graduate of Unitarian College, editor *Banner of Light,* fourteen years president of N. S. A., author of "Pantheistic Idealism," etc.

W. EMMETTE COLEMAN, the eminent writer, author and scholarly Orientalist of San Francisco, Calif.

DR. B. O. FLOWER, of the *Arena,* essayist and moral scientist.

BARRETT BRENNING, the poet, now of Italy, are Spiritualists.

PROF. ALEXANDER WILDER, M. D., writer, author, and metaphysician, known for his erudition in Europe quite as well as in America, is a confirmed believer in present inspirations and spirit ministries.

Spiritualism converted Professor Hare, Robert Dale Owen, Professor Kiddle, and multitudes of other atheists, or rank materialists, to faith in God and immortality. The once doubting yet distinguished S. C. Hall, of London, rejoicingly used these words, "Spiritualism has made me a Christian."

J. ENMORE JONES, a staunch English Spiritualist, in his work entitled, "Orthodox Spiritualism," makes this statement: "It may be well, as an historical fact, to state that more than one-half of the Spiritualists of England are Christians connected with one or another of the churches."

SIR. OLIVER J. LODGE, F. R. S., Dr. Sc., LL. B., Professor Physics, Birmingham University, author of "Modern Views of Electricity," writes:—

"I was in a state of skepticism as to the reality of Psychical Phenomena produced without apparent contact, but this skepticism has been overborne by facts.

"Consider for a moment the purport and full bearing of a judgment which, though in form hypothetical, I hold for my own part to be fully justified—intelligent co-operation between other than embodied human minds and our own has become possible."

"The hypothesis of surviving intelligence and personality—not only surviving, but anxious and able with difficulty to communicate—is the simplest and most straightforward, and the only one that fits all the facts."

PROF. HERBERT MAYO, F. R. S., M. D., Professor of Anatomy and Physiology, King's College, London, said:—

"Twenty-five years ago I was a hard-hearted unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

DR. JOHN ELLIOTSON, F. R. S., M. D., Professor of Medicine in London University, President of the Royal Medical and Chirurgical Society of London, author of the "Lumley Lectures on Diseases of the Heart," editor of *The Zoist*, etc.

EARL OF CRAWFORD AND BALCARRES, F. R. S., Past President of the Royal Astronomical Society, etc.

PROFESSOR WILLIAM DENTON, the eminent lecturer on Geology, author of "Our Planet, Its Past and Future," "Soul of Things," etc., wrote:—

"I am a Spiritualist—and Spiritualism is a belief in the communication of intelligence from the spirits of the departed, commonly obtained through a person of susceptibility, called a 'medium.' "

PROFESSOR ELLIOT COUES, M. A., M. D., Ph. D., Professor of Zoology and Comparative Anatomy, Norwich University, etc., Professor of Biology in the American Agricultural College, Member of the National Academy of Science, author of "Field Ornithology," "Air Fauna Columbiana," etc., says:—

"Will you have the opinion of such a person as I have described, who for about ten years has studied, watched, and followed the phenomena of so-called Spiritualism, and who speaks from personal experiences with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially, as alleged."

PROFESSOR BOTAZZI, Director of the Physiological Institute University, Naples, in his investigations says:—

"M. Scarpa three times felt his *hair seized and pulled* so violently *that he cried out with pain;* he declared that quite a quantity of hair had been pulled out. On another occasion, a vase of flowers appeared on the medium's head when a mysterious hand seized the bunch and threw it against the extended face of Dr. Poso, *as if in scorn,* and carried the glass of water, which held the

flowers away, whilst another hand distributed roses one at a time and *I put mine in my button hole.*"

He concludes by declaring the phenomena to be *absolutely genuine* and adds—"From henceforward skeptics can only deny the facts by accusing us of fraud and charlatanism. I should be very much surprised if anyone was bold enough to bring this accusation against us, but it would not disturb our minds in the least."

PROFESSOR ALEXANDER, Rio de Janeiro.

PROFESSOR EDLAND, Sweden.

PROFESSOR TAMASCO ERMACIO, Wurtzburg.

PROFESSOR PERTY, Berne.

PROFESSOR ARMAND SABBATIER, Dean of the Faculty of Sciences, France.

PROFESSOR M. SELING, Polytechnic, Helsingfors.

PROFESSOR TORNEBOM, Sweden.

PROFESSOR BROFERIO, Milan.

"Only those deny the phenomena of Spiritualism who have never examined them, but profound study alone can explain them."

PROFESSOR MORSELLI, the distinguished Italian psychologist, though not fully convinced, is decidedly optimistic and recently wrote:—

"Spiritualism, bound up, as it is, with the beliefs of the ancients, and associated with all the great religions and philosophies of the world, deserves to engage the attention and respect of the most liberal, as well as of the most prejudiced, man of science. It can no longer be passed over with derision and almost indifference, because *it is an hypothesis which commands the assent of intellects of the highest order.*"

MRS. KATHERINE CROWE, author of "Night Side of Nature."

MRS. DE MORGAN, author "From Matter to Spirit," London.

L. CAHAGNET, author of "The Celestial Telegraph," New York.

PROFESSOR MAPES, U. S. A.

PROFESSOR FALCOMER, Alexandria.

DR. RICHARD HODGSON, M. A., LL. D., a prominent Member of the British Society for Psychical Research and Secretary of the American one.

"I believe I am in possession of incontrovertible facts which demonstrate immortality. I have witnessed some genuine supernormal phenomena, not explainable by either fraud, illusion, or suggestion, and whose significance will have to be reckoned with by all men of science."

DR. ASHBURNER, (one of the Queen's physicians), author of "Animal Magnetism and Spiritualism."

" I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences that have come before me."

DR. GARTH WILKINSON, M. D., M. R. C. S. E., F. R. G. S., author of "Human Science," "The Greater Origins and Issues of Life and Death," "Life of Swedenborg," etc.

DR. PAUL GIBIER, Director of the Pasteur Institute, New York, Chevalier of the Legion of Honor, author "Spiritualism or Fakirism," "Psychism, Analysis of Things Existing," etc.

"Dr Paul Gibier, whose recent loss to science and Spiritualism is deeply to be regretted, contends, in his

interesting 'Analysis of Things,' which has for its subtitle, 'An Essay upon the Science of the Future,' that the proof of man's possessing a consciousness which survives the change called death, has been already established by the phenomena of Spiritualism."

DR. E. D. BABBITT, M. D., LL. D., author "Principles of Light and Color," "Human Culture and Cure," "Religion, as Revealed by the Material and Spiritual Universe," etc., Dean of the Eclectic College of Fine Forces, California.

DR. GEORGE SEXTON, M. A., LL. D., D. D., F. A. S., author of "Scientific Spiritualism," etc.

DR. J. M. GULLY, M. D., Royal College of Surgeons, London, and Royal Psychical Society, Edinburgh, author of "Neuropathy and Nervousness."

"After two years' investigation of the fact and numerous séances, I have not the smallest doubt and have the strongest conviction that such materialization takes place, and not the slightest attempt at trick or deception is fairly attributable to any one who assisted at Miss Cook's séances."

DR. WILLIAM HITCHMAN, M. D., LL. D., M. R. C. S. E., F. L. S., F. R. S., Edinburgh, Consulting Surgeon Cancer Hospital Leeds, author of "Lectures on Intellectual Philosophy," etc.

"Phenomena like these present a question not to be settled by leading articles, but by positive experimental testimony; in this case such testimony has been given in abundance."

DR. JAMES ESDALE, M. D., Medical Officer of the Hon. East India Co., Superintendent of the Hoogly Hos-

pital, Calcutta, author of "Letters from the Red Sea," "Mesmerism in India," etc.

DR. JUSTINIUS KERNER, author, poet, antiquarian, and psychologist.

DR. EUGENE CROWELL, M. D., author "Identity of Primitive Christianity and Modern Spiritualism,"

DR. J. B. MOTHERWELL, M. D., member of Council Melbourne, Australia, University.

DR. GODFREY HOWITT, M. D., brother of William Howitt, London.

DR. CARTER BLAKE, D. Sc., lecturer on "Comparative Anatomy," at Westminister Hospital, London.

DR. GUILO BELFIORE.

DR. STANHOPE TEMPLEMAN SPEER.

DR. G. GEROSA, Professor of Physics.

DR. CAPUANO.

DR. W. LINDSAY RICHARDSON.

DR. STODART.

DR. AUGUSTUS MUELLER.

DR. C. W. ROHNER.

DRS. BERIGNY AND HICKSON, Homeopaths.

DR. F. L. H. WILLIS, Rochester, N. Y., writer, physician, author, and lecturer upon Spiritualism.

JOSEPH JEFFERSON, the famous actor, declared that the most noted actors were mediums.

DR. HALLOCK, M. D., New York.

"Spiritualism is no new problem that ought to have taken the disciples of science by surprise."

DR. T. L. NICHOLLS, M. D., F. A. S., author of "Esoteric Anthropology," etc.

"I have in my possession direct writings and drawings done under absolute test conditions by departed spirits, with whose handwriting I am familiar as with my own."

ALEXANDER AKSAKOF, Privy Councillor to Emperor of Russia, editor of "Psychisches."

GRAND DUKE CONSTANTINE, of Russia.

"I can as a witness testify that the writing was produced upon a slate which the Grand Duke alone held under and close to the table, while Slade's hands were on the table and did not touch the slate. Slade has since had the honor of being invited to two seances by the Grand Duke Aksakof.

LORD BROUGHAM, Statesman.

"Even in the most cloudless skies of skepticism I see a rain-cloud if it be no bigger than a man's hand, it is Modern Spiritualism."

BARON CARL DU PREL, Munich.

"One thing is clear: that psychography must be ascribed to a transcendental origin. We shall find: That the hypothesis of prepared slates is inadmissible. The place on which the writing is found is quite inaccessible to the hands of the medium. This intelligence can read, write, and understand the language of human beings, frequently such as is unknown to the medium. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition."

MAJOR GENERAL DRAYSON, scientist and astronomer, etc.

BARON HELLENBACH, scientist, author of "Birth and Death, as a change of form and perception." . . . "The phenomena proves a life beyond."

BARON GULDENSTUBBE, a Swedish nobleman, commenced to procure direct spirit writing in 1841, and between that time and 1857 received about two thousand messages in different characters and languages, containing many proofs of spirit identity. His method usually was very simple, yet equally convincing; he would enter some religious edifice when none were present save a friend, or perhaps two, who were introduced as witnesses, place a piece of blank paper on a monument or statue of some celebrity, retire a short distance and wait in prayerful mood, earnestly desiring a response from the spirit represented by the monument. Retiring after a while he would frequently find a message on the paper, sometimes in languages he was unfamiliar with. The testimony to this is of the highest character.

LAURENCE OLIPHANT, author; Mrs. Oliphant, author of "Little Pilgrim in the Unseen," "Old Lady Mary," etc.

HUDSON TUTTLE, author "Arcana of Nature," "Arcana of Spiritualism," "Religion of Man," "Studies in Psychic Science," etc.

"Spiritualism is the knowledge of everything pertaining to the spiritual nature of man; and, as spirit is the moving force of the universe in its widest scope, it grasps the domain of Nature. It embraces all that is known. It is Cosmopolitan Eclecticism, receiving all that is good, and rejecting all that is bad."

HON. RODEN NOEL, author of "A Philosophy of Immortality."

ST. GEORGE W. STOCK, M. A., (Oxon).

GEORGE WYLD, LL. D., a noted London physician and author.

"With regards to spirit writing there is no order of spiritual phenomena which impressed me more powerfully. . . . The evidence that the writing was produced by a spiritual intelligence without the intervention of human hands, was overwhelming."

SIR EDWIN ARNOLD, poet, author "The Light of Asia."

"All I can say is this: that I regard many of the manifestations as genuine and undeniable, and inexplicable by any known law, or collusion, arrangement, or deception of the senses; and that I conceive it to be the duty and interest of men of science and sense to examine and prosecute the enquiry as one that has fairly passed from the region of ridicule."

EUGENE NUS.

"Eugene Nus, poet, philosopher, dramatic author, and journalist, declared in his 'Things of the Other World,' that he had found Spiritualism everywhere, and that it is sowing the seeds of a systematic mortality, which is greatly preferable to the dreary negations which Materialism offers us."

EMPEROR NAPOLEON III.

EMPEROR NICHOLAS I.

COUNTESS EOLLENHOFF.

SIR CHARLES ISHAM, Bart, member Spiritualist Alliance, London.

LORD BULWER LYTTON, illustrious writer.

EARL OF RADNOR, member Spiritual Alliance, London.

LORD LYNDHURST.

NICHOLAS, Duke of Leuchtenberg.

SIR W. TREVELYAN.

ELIZABETH BARRETT BROWNING.

"For theories, we get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency. When the phenomena are attributed, for instance, to a second personality projected unconsciously and attended, to an unconscious exercise of volition and clairvoyance; I see nothing clearly but a convulsive struggle on the part of the theorist to get out of a position he does not like, at whatever expense of kicks against the analogies of God's universe."

Mrs. E. B. Browning's poetical inspirations are rich in the beautiful teachings of Spiritualism. Several years ago, when wandering through the walks of the Florence cemetery, not far from the flowing Arno, I saw a large, beautiful, and yet plain monument with these simple letters inscribed thereon, "E. B. B." Anyone would know that they were the initials of Elizabeth Barrett Browning, whose writings reveal her Spiritualism. My eye just now rests upon this poem entitled, "A Child Asleep":

As the moths around a candle,
As the bees around the rose,
As the gnat around a vapor,
So the spirits group and close
Round about a holy childhood,
As if drinking its repose.

In one of Mr. Home's seances mentioned by Mrs. Home in his biography, "the spirits put a wreath upon Mrs. Browning's head, and not on Mr. Browning's, which seemed," says D. D. Home, "to offend him." In her notes on "England and Italy," Mrs. Hawthorne, wife of the noted Nathaniel Hawthorne, wrote: "Mrs. Browning introduced that evening the subject of Spiritualism, and there was an animated talk. Mr. Browning cannot believe, and Mrs. Browning cannot help believing."

L. FIGUIER, editor *L'Annee Scientifique.*

"Louis Figuier, who has done so much to popularize science, and in whose book, entitled, 'The Day After Death,' there is such a fund of spiritual knowledge, wrote as follows: 'I hold it for a certainty that there exist intermediate beings between God and man. I am absolutely ignorant as to how they can communicate with the earth, but the fact of such communication appears to me to be positive."

OLE BULL, the celebrated Norwegian violinist.

FRANCES COPPEE, poet, dramatist, and member of the French Academy.

FOGOZZI, poet.

T. ANTHONY TROLLOPE, traveler and poet.

B. F. UNDERWOOD, many years editor of *Boston Index*, scholar and author. A convert from the ranks of materialism.

ALEXANDER DUMAS, (pere).

"Dumas believed in apparitions, spirits, and unseen influences. . . . He always believed that his father's spirit came just after it had quitted the body to say fare-

well to him. He felt warm breath on his face and heard a voice say, 'Alexander, I have come to bid you adieu, be a good boy and love your mother.' " Memoir by Mrs. Emily Crawford.

ROBERT DALE OWEN, American Minister to Italy, author of "Footsteps on the Boundary of Another World," "Debatable Land," etc.

FLORENCE MARRYAT, author "The Spirit World," "There Is No Death."

CANON WILBERFORCE, M. A.

"It is a strengthening, calming consideration that we are in the midst of an invisible world of energetic and glorious life, a world of spiritual beings than whom we have been made for a little while lower. Blessed be God for the knowledge of a world like this. It is evidently that region or condition or space in which the departed find themselves immediately after death; probably it is nearer than we imagine, for St. Paul speaks of our being surrounded by a cloud of witnesses. There, it seems to me, they are waiting for us."

This Canon thus further referred to "well-attested manifestations," and to the "materialization of spirits," as published in the proceedings of the "Church Congress," and also described in a pamphlet by Rev. T. Colley, late archdeacon of Natal (a talented English clergyman, by the way, whom I have met, and known to be an avowed Spiritualist). The Canon also refers to Professor Barrett, of the Royal College of Science, Dublin. The professor wrote thus:—

"I know and rejoice in the blessing Spiritualism has

been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognize the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them." Professor Barrett brought the subject of Spiritualism before the British Association for the Advancement of Science, and an audience of 1,500 listened to him.

"Those who are following Spiritualism as a means and not an end, contend warmly that it does not seek to undermine religion or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them such as can be granted from no other source; that its manifestations will supply deists and atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and materialists from skepticism to christianity."

REV. B. F. AUSTIN, M. A., LL. D., Rochester, N. Y.

"After some years of investigation, under a great variety of circumstances, I dare affirm that the ethical system taught in these spirit communications have never been surpassed in the lofty character of the duties it proclaims, or the power and variety of the motives it urges to secure obedience to law.

"The spiritual beauty, inherent divinity of many of these spirit messages, renders the thought of their diabolical origin a moral impossibility and the expression of that thought a blasphemy." . . . "I have seen again and again these phenomena produced, heard these voices

from the angel world caught living words of instruction and inspiration fresh from angelic lips, seen their forms materializing and dematerializing like a cloud vanishing from sight; held them by the hands, and have felt their hand in benediction on my head, and have learned to know and trust and love those inhabitants of the spirit world, even as I know and trust and love friends in the flesh."

THE VENERABLE ARCHDEACON COLLEY, Rector of Stockton, Warwickshire, England, still in the church, and an author of "Talks with the Dead," says:—

"Spiritualism comes as a real God-send to save men from that Sadducean Materialism that looks for no hereafter beyond the grave."

REV. HEBER NEWTON, author and rector of All Souls Church, New York.

REV. J. O. BARRETT, lecturer, author, and government employee.

REV, MINOT J. SAVAGE, D. D., author of "Physics, Facts, and Theories," "Life Beyond Death," and pastor of Unitarian Church, New York, says:—

"The result of my investigation leads me to believe that the spirits of the dead communicate with us. I have received communications from people whom I know to have lived on earth. If anybody can offer some other hypothesis than spiritual communication I shall be glad to investigate it; but I have never heard of one. It is a great question to the Christian church today."

CHARLES FAUVETY, also a distinguished French philosopher, and author of "The New Revelation," declared

Modern Spiritualism to be the force which will regenerate society.

REV. W. E. CHANNING,

"We have good reason to believe that if we obtain admission into heaven, we shall still have opportunity not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds."

REV. E. R. SANBORN,

"There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which, unseen, lies around us all. The gloom has been transferred into shimmering splendor, by processes more marvelous than any physicist has found. And souls to whom this world has been a hell have been suddenly awakened to find it a heaven, surpassing any tale of seer or fairy."

REV. C. MAURICE DAVIES, D. D.

REV. N. F. RAVLIN.

REV. WM. KERR, M. A., Tipton.

DEAN PARKYN, of Ballarat, when speaking at the graveside at Hamilton, Victoria, said:—

"My brethren, these things (referring to several deaths that had recently taken place) are happening constantly all around us, and I say that man is foolish beyond the power of speech to express who lives only for the seen and forgets that which is unseen. I know you cannot *see* the other world, *but it is all around us, and I believe at*

this very moment we are encircled by a cloud of invisible intelligences."

"IAN MACLAREN." The following extract is reproduced from the "Life of the Rev. John Watson, D. D.," ("Ian Maclaren"), the celebrated Presbyterian divine and author, by Dr. Robertson Nicol, editor of the *British Weekly.* Referring to certain mysterious occurrences in "Ian Maclaren's" experience, Dr. Nicol says:—

"He believed thoroughly in the supernatural nature of these strange occurrences, and had a fervent conviction of the reality of spiritual communications. *He had some curious compact with his mother, which was made on her death bed, and firmly believed that he was in touch with her all his life.* He called it his mother's 'tryst' and said that this influence had been a great bulwark against temptation. The inquiries of his friend, Sir Oliver Lodge, and of the Psychical Research Society (of which he was a member), moved him to the profoundest interest. *He considered the veil between the two worlds to be very thin.* Spiritism interested him, I think, not so much from a scientific as from a religious standpoint."

CORA L. V. RICHMOND, lecturer and author.

LAURA FIXEN, writer, author, lecturer.

T. P. BARKAS, F. R. G. S.

"I have investigated and experimented under every kind of reasonable test my ingenuity could devise. . . . Notwithstanding all tests and all precautions, phenomena have taken place that are utterly inexplicable by reference to any known physical or psychological law.

All this I have done with the cold eyes and steady pulse of a scientist."

WM. NEWTON, F. R. G. S.

PHILIP PEARSALL CARPENTER, naturalist.

"I have left off believing in death (so-called)."

ANNA CORA MOWATT, actress and novelist.

SIR EDWARD LANDSEER.

DION BOUCICAULT.

WM. OXLEY, Egyptologist, author of "The Land of the Pharaohs."

MADAM ELSIE VAN CALCAR, editor of *Op de Grenzen,* van Twee Werelden, author, "Hermione," "A Woman Only," "A Star Among the Clouds," "The Second Pentecost," "Harvest and Seed Time," "The Philosopher's Stone," "Harmonious Education," etc.

DR. H. DE GROOD, professor Groningen University.

DR. VON DER LOEF, author and eminent physician.

F. W. H. MYERS, president of Society for Physical Research, author of "Phantasms of the Living," etc.

"Not, then, with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their enfranchisement, and know that they are still minded to keep us as sharers in their joy. It is they, not we, who are working now, they are more ready to hear than we to pray; they guide us as with a cloudy pillar, but it is kindling into steadfast fire."

PROFESSOR RAOUL (Mathematics), Geneva.

P. BEVERLEY RANDOLPH, M. D., author of "Preadamite Man," etc.

W. T. STEAD, editor *London Review of Reviews,* Po-

litical Savant, confident of Kings and Emperors, eminent author, automatic spirit-writer, advocate of the world's peace, and the objective originator of Julia's Bureau, established for spirit messages.

H. JUNOR BROWNE, author "Holy Truth," "Comfort for the Bereaved," "Higher Branches of Science," "A Rational Faith," etc.

JABEZ C. WOODMAN, counselor-at-law, Portland, Me., U. S. A.

ALLAN PUTNAM, M. A., author of "Bible Marvel Workers."

R. H. WILLIAMS, M. A., author of "Text Book of Mesmerism."

WASHINGTON IRVING said:—

"What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare." . . . "I see nothing in it (Spiritualism) that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart."

CHARLOTTE BRONTE.

"Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits; that world is around us, for it is everywhere; and these spirits watch us, for they are commissioned to guard us."

PROFESSOR E. WHIPPLE, Los Angeles, Cal. Lecturer, writer, author and authority upon the Science of the Stars.

RENE CAILLIE, son of the celebrated explorer who discovered Timbuctoo, published a work entitled "Christian

Spiritualism," has written in eloquent terms of the lofty morality which it inculcates, and terms it "the revelation of revelations."

EDOUARD GRÎMARD, professor in the University of Paris, ex-Director of Normal Schools, a valued contributor to the "Revues des Deux Mondes," and author of that excellent work, "La Plante Botanique Simplifiee," writes in his beautiful "An Escape into the Infinite," that Spiritualism "occupies itself with the most serious things of science, philosophy, morality, and religion; in a word, with the loftiest preoccupations which can haunt the human brain."

REV. W. STAINTON, MOSES (Oxon), **M. A.**, author of "Spirit Teachings," "Higher Aspects of Spiritualism," "Psychography," etc., wrote:—

"Spiritualism has proceeded by a process of permeation, and has rendered unique service to the cause of religion by adding knowledge to faith. There is nothing in the broad truths which we are taught that is incompatible with which the rightly interpreted church requires us to believe. Indeed, there is nothing in what I have learned that conflicts with the simple teachings of Jesus Christ, so far as they have been preserved to us. It is something to know that the whole fabric of religion, so far as it affects man, receives its sanction and stimulus from the doctrines of the higher Spiritualism with which so many of us have made acquaintance. And in days when it is the fashion to bring up every time honored truth for proof anew, when man has largely lost his hold on the ancient faith, when religion as a

binding power is losing so much of its vitalizing influence, it is something to feel that by the mercy of that God who never fails to respond to the reasonable prayers of his creatures, we are being brought face to face with the reality of our spiritual existence by experimental evidence adapted to our understanding. I see in Spiritualism no contradiction to that which I know of the real teachings of the Christ."

BISHOP HALL.

"So sure as we see men, so sure we are that good and holy men have seen angels. . . . We have had intuitive intimations of the death of absent friends, which no human intelligence had bidden us to suspect; who but our angels have wrought? We have been preserved from mortal danger, which we could not tell here by improvidence to have evaded; our invisible guardians have done it."

MRS. ANNIE BRIGHT, editor, author and proprietor of the *Harbinger of Light,* Melbourne, Australia. This lady is an accomplished writer and is wielding a wide influence in the interests of Spiritualism.

W. H. TERRY, the father of Spiritualism in Australia, physician and distinguished advocate of the Harmonial Philosophy, was converted to Spiritualism by reading the works of Judge Edmonds. He soon developed a superior psychic mediumship, tending to the practice of medicine and inspirational writings. He was for many years the publisher and successful editor of the *Harbinger of Light.* He founded the first Spiritualist Lyceum, aided by Dr. Peebles, in Melbourne in 1872.

He has been a tower of strength in séances, in Lyceum work, in reading essays before the V. A. S. and for forty years has been an active worker for the dissemination of the principles of Spiritualism.

CHEVALIER JAMES SMITH, the journalist, author, and brilliant book reviewer, of Melbourne. A prominent Spiritualist.

MADAME RUFINA NOEGGERATH, authoress of that striking work, "The Survival."

"While declaring the reality of the facts of Spiritualism reminds us that they have the voice of all antiquity in their favor, and are attested in our own times by men of the highest authority in science, whose good faith, integrity, and intelligence are above suspicion."

REV. T. B. TAYLOR, M. A., M. D., author of "Lectures on the Resurrection of the Dead," "Death on the Plains," etc.

HON. J. BOWIE WILSON, Sydney, N. S. W.

JUDGE W. WINDEYER, Sydney, N. S. W.

MRS. CHANDOS LEIGH HUNT WALLACE, editor *Herald of Health* (daughter of Leigh Hunt).

GENERAL F. J. LIPPITT, Washington, U. S. A.

PROFESSOR W. JAMES, Professor of Psychology, etc., Harvard University.

Of a course of forty-five lectures given by Professor James, fifteen were on Spiritualism, or psychic phenomena.

LORD LINDSAY,

"A friend of mine was very anxious to find the will of his grandmother, who had been dead forty years,

but could not even find the certificate of her death. I went with him to the Marshalls, and we had a seance; my friend asked his questions mentally. We were told that the will had been drawn by a man named Walker, who lived in Whitechapel, name of street and number was given. We found the man, and through his aid obtained a copy of the draft."

DR. NELLIE BEIGHLE, physician, writer, author, San Francisco, Cal.

EMMA HARDINGE BRITTEN, author "Modern American Spiritualism," "Nineteenth Century Miracles," etc.

GEN. W. H. PARSON, attorney, essayist, author, Washington, D. C.

COUNTESS OF CAITHNESS, author of "Old Truths in a New Light."

DR. THEODORE HAUSMANN, Washington, D. C.

DR. GEORGE VON LANDSDORFF, Baden.

BENJAMIN COLEMAN, journalist, London.

H. D. JENKEN, barrister, London.

E. W. COX, sergeant-at-law, London.

RABBI SAMUEL WEIL, writer and author, New York.

W. D. C. DENOVAN, author "Evidences of Spiritualism."

DR. WM. SHARPE, author and poet.

PROFESSOR GEORGE BUSH, professor of Hebrew and Oriental Literature, New York City University.

HON. L. V. MOULTON, attorney and author, U. S. A.

REV. CHARLES WICKSTEED, B. A., author of "A Vindication of the Beneficent Influence of Christianity," (London, 1887), etc., etc.

"This universal hope (of the Future Life) has fur-

ther had its confirmation in the positively asserted and numerously attested and steadily believed distances of signs of the continued existence in a spiritual form of persons who had passed the gates of death. Thousands and tens of thousands of our fellow creatures have borne testimony, and testimony that in any ordinary case would have been deemed by every one sufficient, that they had seen and had speech of friends who had in the body died away from this earth."

FRANCIS E. WILLARD.—Well do I remember of Col. Bundy of Chicago telling me of a conversation he had with Miss Willard, admitting the truth of angel ministries, which she expressed in private only. She now regrets this public concealment, as is shown in this spirit message to Lillian Whiting through a most excellent medium:—

"Dear Friend:—Do not be surprised to hear from one who so recently joined the vast majority. It is my delight to come now that I have found the way; and I would be only too glad could I sound the note of salutation to the numbers now holding me in their thoughts of sadness. I should like to tell them how different is all from what I anticipated and how glad I am in my new surroundings. Such ecstasy to find my beloved ones! I ought to be happy, but am I? *Hardly, because of my regret in having ignored while on earth this essential truth of spirit return.* (Mark this confession; she did not deny the truth of spirit intercourse, but she ignored it. Thousands have done and are doing the same thing today.) Now it looks to me like the foundation of all truth, and the stepping stone to higher things than I

dreamed of in my philosophy. I must now find my work and enter on my new duties as soon as possible. I am not ready to be a saint yet, but must take up my new work earnestly. Nothing stands in the way of new efforts. Nothing shall prevent my reaching our dear people in time. For what is the truth to me if I cannot share it with others who have the same right to it as I? We must try and wake up the world to see and to accept that of which it is so much in need. It will require tremendous effort, but the awakening will come."

MRS. M. E. CADWALLADER, writer, author and superintendent of American Spiritualists' Lyceums.

REV. R. J. CAMPBELL, City Temple, London, preaching upon "following Christ" (says *Light* of London) stated that "Jesus is here. He knows what I am saying in his name and he does not have to wonder what I shall say next; it is his appeal, though by an earthly tongue and rendered comparatively feeble by passing through an earthly medium. There are more in the City Temple tonight than you can see" (referring undoubtedly to spirit presences). He continued:—

"I can imagine how the glorious beings on the other side, who once walked this earth as we do now, must smile to hear us speak of them as dead. It is we who are dead, we whose true life is wrapped up and shut in like that of the trees in winter, we whose proportions are all wrong. What a tiny speck of life is ours, and how little we can imagine of the joy and wonder of a life that is no longer conditioned by mortal clay! I say you are just beginning to live, if, like these Galileans of ages past, you are beginning to lift your eyes to what

is beyond the veil of sense and your thoughts to a good which has nothing to do with the ordinary joys of this world."

Great numbers of the more popular and cultured pastors are now preaching Spiritualism under the attractive phrase: "The ministry of angels." Some go so far as to state right out loud "the present day ministry of spirits." These clergymen are on the road to the kingdom and we pray them victory.

W. J. COLVILLE, Spiritualist lecturer, author, and extensive traveler, is an able expounder of the historical, the ethical and the mystical as related to the reforms of the century.

PROFESSOR EDGAR LUCIEN LARKIN, scientist, astronomer, director of Mt. Lowe Observatory, Cal., and an extensive writer upon spiritual subjects, since his renunciation of materialism, says:—

"We are on the eve of starting a colossal movement all over Christendom. . . . *Then the true teaching of Jesus will burn and blaze and glow in all its original splendor,* with a brilliancy brighter than the sun. And its truth will flash like lightning. Many millions will then believe that *there really exists a world just beyond this.*"

JAMES ROBERTSON, noted writer, author and early pioneer in the interests of Spiritualism in Glasgow, Scotland.

DR. SAMUEL EADON, M. D., LL. D., author of "The Antiquity of Man," etc.

REV. THOMAS GREENBURY, of Leeds, Eng.

REV. VINE WILLIAMS.

REV. WILLIAM CLEMENT KENDALL.

REV. C. WARE.

REV. H. KENDALL.

REV. PETER DEAN, of Walsall, Eng., author of "What Is Christianity," etc., said:—

"I hold most firmly that everyone who believes in the Bible as the orthodox profess to do, is committed to spiritualistic belief and spiritualistic phenomena. All through, the Bible has texts and doings adhering to Spiritualism. It has divinations—some favored and some condemned—the casting of lots, oracles, visions, prophetic dreams and the like, in abundance. I think, therefore, nothing can be clearer than that, in the New Testament days, people were Spiritualists, and were believing in the kind of things Spiritualists are believing in now."

LORD BACON.—"As to the nature of spirits and angels, this is neither unsearchable nor forbid; but in a great part level to the human mind, on account of their affinity . . . the knowledge of their nature, power and presence, appears from Scripture, reason and experience, to be no small part of spiritual wisdom."

SIR THOMAS BROWNE.—"As for spirits, I am so far from denying their existence, that I could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels . . . this serves as a hypothesis to solve many doubts whereof common philosophy affordeth no solution."

THOMAS WENTWORTH HIGGINSON.—"If I have not satisfactory evidence of the genuineness of these phenomena which I have just described, then there is no such thing

as evidence, and all the fabric of natural science may be a mass of imposture."

ROBERT OWEN.—Termed the prophet of New Lanark, was, during a long life, a materialist, though a most excellent man and a great reformer. He corresponded upon political and social matters with members of Parliament and also Dukes and Lords, to Prince Albert and her Majesty Queen Victoria. A letter to Lord Brougham from Robert Owen ran as follows:—

"My Dear Lord Brougham:—

"I received the copy of your speech on presenting my petition (on March 15th), for which I thank your lordship.

"Since you left London I have had more than a dozen seances at 22, Queen Anne Street, all of which have been interesting, and some of them very important, and the particulars of which I will communicate to you on your return to town.

"Mrs. Hayden (an American Medium) had an invitation from the Lord Chamberlain, for Friday night last, and at whose house there were upwards of thirty of the nobility, including the Duke of Argyle; one and all expressed their surprise, and most of them their entire belief in the truth of the statement that the communications were from departed spirits. . . . Hoping your health has been better for French air and scenery, I remain, etc., etc.,

ROBERT OWEN.

"Jermyn St., Cox's Hotel, 7th April, 1853."

Mr. Owen received important spirit messages from Benjamin Franklin, President Jefferson, Dr. Channing

the great Unitarian preacher of Boston, Mass., and many satisfactory test communications through Mrs. Hayden, from his relatives and friends. . . . At a seance with Mrs Hayden, the spirit of the Duke of Kent being present, the following among other communications were received:

Owen: "Are you willing to communicate with me on public and private affairs?" Duke: "Yes."

Owen: "Are there distinctions of titles and degrees in your sphere?" Duke: "No."

Owen: "Do you recollect the Rational System which I explained to you, for the universal improvement of the human race?" Duke: "Yes."

Owen: "Will you advise me to proceed in this business?" Duke: "Yes."

Owen: "Is Lord Brougham the best person to present my petition to Parliament?" Duke: "Yes."

Owen: "Shall I apply to the ambassadors of Russia, Austria, France, Prussia, and Turkey, with a view to effect a spirit of peace instead of war in these nations, and through them, throughout the world?" Duke: "Yes, and call upon the American ambassador." The Duke's spirit then left, promising to return when I wished again to consult him.

In the last number of this I gave particulars of a conference with the spirit purporting to be that of Benjamin Franklin. Soon after I had a second seance at which the said-to-be same spirit was present, and the following questions were asked and answers given:—

Owen: "What object have the spirits of the departed from the earth, at this period in thus manifesting themselves to us?" Franklin: "To reform the world."

Owen: "Can I materially promote this?" Franklin: "You can assist in promoting it."

Owens: "Shall I be aided by the spirits?" Franklin: "Yes."

Owen: "When shall I next hear from my family in America?" Franklin: "In two weeks," (this took place.)

Calling one morning at Mrs. Hayden's, when I had just received a letter from my daughter in America, I asked, when raps were made, what spirits were present? The reply by the alphabet was, my daughters'—"Anne Caroline," and "Mary." I put the letter, unopened in its envelope, upon the table and I asked if they knew from whom that came? The reply was—"Yes." I requested they would spell the name of the writer, and immediately they gave—"Jane Dale Owen"—the writer's maiden name—(correct.)

It is an indisputable fact that Spiritualism has converted such stubborn materialists as Robert Owen, Robert Dale Owen, Professor Mapes, Professor Hare, Judge Edmonds and thousands of others to a knowledge of a future progressive life. And yet, the ignorant and the morally stupid, ask, "What good has Spiritualism done?"

COL. HENRY S. OLCOTT.—It has been my pleasure to know the Colonel for thirty years or more. I first knew him as a Spiritualist and a healing medium, then as a Theosophist and later as a Buddhist. He was an extensive writer in the interests of Theosophy, editing its most prominent journal from Adyar, India. When he was dying, the "masters," *i, e,* the spirits, approached and gave directions to Mrs. Besant.

MADAME BLAVATSKY.—A cultured, eccentric and able

woman and the founder of Modern Theosophy. It was my good fortune to meet her in Cairo, Egypt, where she had formed a Spiritualist Society. She was a very remarkable physical medium. In her books she advocated the return of spirits and yet opposed much of Spiritualism, pronouncing returning spirits, "Astral shells."

SHISHIR KUMAR GHOSE, writer, author, editor "Hindu Spiritual Magazine" and biographer of that illustrious spiritual mediumistic saint, Lord Guaranga.

LORD GUARANGA, considered by some Hindus, a Divine Being, was born and wrought his wonderful works 1485 A. D. in Nadia, Bengal. This city was to a large portion of India 500 years ago, what Jerusalem was to Palestine, or Rome to Italy—a city of libraries and of scholastic culture.

Because of his wonderful manifestations such as the materializations of spirits in his presence when a child, remaining in an unconscious state for months at a time, he was considered by many, a god. He personated spirits great and small—sometimes his body would become rigid and thrice as heavy as usual; then so light that he would rise in the air. Sometimes his eyes were exceptionally bright and Krishna teachings of the purest and loftiest character were spoken. Naturally tall, when entranced, his body would be elongated, giving him almost a frightful appearance. Often he felt he was with God in spirit—the spirit of an exalted ecstacy. He spoke of Krishna much as the Nazarene Jesus spoke of his Father God.

After performing astounding works for many years

he became a Sannyasse, (an Anchorite). Retiring from public life he appointed Bashu Ghose his immediate follower. Shrines and temples still exist in Nadai erected to his honor.

K. T. RAMASAMI, D. Sc., Ph. D., writer, author and president of the Indian Academy of Science—editor of the "Self Culture," Kizhanattam, South India.

BISHOP SAMUEL FALLOWS, of St. Paul's Reformed Episcopal Church, Chicago, publicly pronounced himself a firm Spiritualist, preferring to be known as an Immortalist because of the strange atheistic doctrines and numerous frauds. In a discourse, he said: "The church ought boldly and continuously to reaffirm the old Bible truths of the influence of the spiritual world upon this earth."

REV. GEORGE WALTERS, Unitarian clergyman, writer, author, professor of elocution, etc., Sydney, Australia.

A French abbe, who conceals his name, and adopts the symbol X. has published a remarkable book under the title of "The Religious Renovation," in which he points out that a new religion is in process of formation, and that—

"Christianity is about to be rejuvenated in some extraordinary manner as it will be by Spiritualism."

BELLASHINI, Court Conjurer, remarks:—

"I have thoroughly examined with the minutest observation and investigation of the surroundings, including the table, and have not in the smallest instance found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus."

HOUDIN, HAMILTON, JACOBS, RHYS, similar testimony.

B. L. FARJEON, author and noted linguist.

M. AUGUSTE VAQUERIE, dramatist, journalist, and man of letters.

"I am happy to be able to say, as regards the existence of what are called spirits, that I have no doubt of it. . . . Why should they not communicate to man by any means whatsoever; and why should not that means be a table?"

EUGENE DE BONNEMERE, the well-known French philosopher, historian, journalist, and dramatist whose "Histoire des Paysans" is almost a classic, published an admirable work, expository of the antiquity of Spiritualism, under the title of "The Soul and Its Manifestations Throughout History."

COLONEL COUNT DE ROCHAS D'AIGLUN, who is at the head of the great Polytechnic School in Paris, and author of some highly important works on psychic science, accepts Spiritualism as a great scientific truth, and the action of invisible beings upon incarnate intelligences as a demonstrable fact.

GENERAL PIX, a French writer, who adopts the *nom de plume* of "Henri Constant."

In a work on "The Religion of the Future," he observes that "Spiritualism, a doctrine more powerful than all the combined forces which live in darkness, has ended by triumphing over all its enemies, and today it emerges from its protracted lethargy, more vital, more powerful, and more robust than ever it was."

HUGO D'ALESI, a Parisian artist, whose pictures are held in great esteem; Camille Chaigneau, a poet and psy-

chic writer; Drs. Chazarain and Dusart, both of them medical practitioners who are much esteemed, and Edouard Schure, author of "The Great Initiates," are among the many men of intellectual superiority in France who have publicly avowed themselves to be firmly convinced of the splendid and consoling truth that the so-called "dead" do, indeed, return to counsel and to comfort us.

PROFESSOR DENIS METZGER, who has published in a collective form, under the title of "An Essay on Scientific Spiritualism," the eleven lectures which he delivered before the Society for Psychic Studies, in Geneva, declares that the "survival of the psychic being is now incontestably proved, and the abyss filled up which seemed to separate the living from the so-called dead."

F. DIONYS, one of the many French men of letters who have become firm adherents to Spiritualism, wrote an excellent work, entitled, "The Soul, Its Existence and Manifestations," in which he succeeded in showing unanswerably that there is an abundance of scientific proof of its existence.

ARSENE HOUSSAYE, one of the most prominent of French litterateurs, as poet, dramatist, novelist, and journalist from 1844 downwards, wrote a beautiful work entitled, "The Destinies of the Soul," in which he declared that:—

"The Science of Spiritualism penetrates the deepest and most mysterious secrets of Nature," adding that "no thinker of the highest eminence, from Solomon to Malebranche, has ever denied the action of invisible spirits upon mankind."

ERNEST BOSC, the learned author of the "Grand Dictionaire d'Architecture," confidently predicts that the day is close at hand when Spiritualism will be recognized by official science, which will call it Psychism in order to avoid confessing its own perverse stupidity in refusing to accept the reality of its phenomena before.

MICHAEL BONNAMY, examining magistrate, and member of the Scientific Congress of France, is the author of a masterly work entitled, "The Reason of Spiritualism," which he defines as the revelation of the history of man, the justification of the place which he occupies in the chain of beings, and as psychology enlightened by revelation.

J. BOUVERY, in his ably written treatise on "Spiritualism and Anarchy," discerns in the former the complete antidote to the latter; and the one force which can fulfil the requirement of Renan for "the scientific organization of humanity."

GABRIEL DELANNE, the gifted editor of the *Revue Scientifique et Morale due Spiritisme,* in his "Experimental Demonstration of the Immortality of the Soul," claims that it will be by scattering the consolatory truths of Spiritualism broadcast that we shall succeed in opening out the marvelous horizons of the future, and in bringing in the august era of the regeneration of humanity by the practice of veritable fraternity."

ADOLPHE COSTE, in his essay on experimental idealism entitled, "God and the Soul," proves the perfect adaptation of Spiritualism to this doctrine and its absolute agreement with everything that is highest and best, in all the great philosophies and religions of the world.

VICTOR DUCASSE, a French barrister, practicing in the island of Mauritius, has splendidly vindicated Spiritualism from ecclesiastical attacks in a volume entitled, "Spiritualism and the Church."

FRANCOIS VALLES, Inspector General of Roads and Bridges, in France, who is distinguished as a mathematician, has published several books on Spiritualism, in one of which he makes the striking remark that:—

"In forty years it has permitted us to enter into the possession of more secrets than humanity, left to itself in the preceding ages, could have achieved in many centuries."

DR. N. SANTANGELO, Italy, author of "Animal Corpo."

J. B. A. GODIN, the enlightened and liberal founder of the famous Familistere at Guise, an immense establishment conducted with signal success upon the profit-sharing principle, was a Spiritualist, as was likewise his devoted wife.

Among men of intellect in France who have embraced the truths of Spiritualism must be enumerated:—

LAURENT DE FAGET, the poet, who edits the *Progres Spirite.*

LEON DENIS, the popular lecturer, author of "Apres la Mort" and "Christianisme et Spiritisme."

P. G. LEWMARIE, editor of the *Revue Spirite.*

MONVOISIN, who is likewise a painter of high repute.

CAPELLARO, the sculptor.

DOCTORS DURAND DE GROS, BARADUC, BUCHER, GYET, FLASCHEON, DUPONY, and **CHAUVET DE TOURS, JUDGE DE MONTANT, PUVIS,** the poet, **CROUZET, CORDURIE,** and **LADAME** all of them members of the French bar;

MME. LUCIE GRANGE, and the numerous ladies and gentlemen who constitute the governing body of the Societe de Librarie Spirite.

DR. CHARLES RICHET, the eminent French scientist, writes, when speaking of that well-known English work, "Phantasms of the living":—

"It is the first time the future life has been scientifically studied; and to deny the facts herein related, is to condemn science to inertia and to substitute routine for progress."

FATHER LACORDAIRE, the famous preacher, whom all Paris flocked to hear when he occupied the pulpit of Notre Dame, wrote:—

"In all times there were methods, more or less rare, of communicating with spirits; only formerly a great mystery was made of what is today a popular formula. It is thus that God proposes that man should not forget that there are two worlds,—the one of the body, the other of the spirit."

M. BAISSAC, a distinguished French author, sees in Spiritualism the power which will enable the mind, which is in man, to triumph over matter, and the foundation stone of the great Church of the future which will comprehend the entire human family within its limits.

FATHER ROCA, a canon of the Roman Catholic Church, declares Spiritualism to be the fulfilment of the Scriptural prophecies, and more particularly of those which were uttered through the lips of Isaiah.

DR. G. B. ERMACORA (Padua). Physician and author.

DR. GIUSEPPE MASUCCI (Naples).

"I feel myself compelled to demolish the entire edifice

of my philosophical convictions, experimentally arrived at, to which I have consecrated a good portion of my life. In short, I feel it to be my imperative duty to appeal to the nobler medical faculty to which I have the honor to belong, to lose no time in investigating these phenomena and in bringing the causes of them into relation with the effects."

VISCOUNT DE TORRES-SOLANOT, formerly editor of and still a contributor to the *Revista de Estudios Psicologicos* of Barcelona.

DON MIGUEL GIMENO EITO, editor-in-chief of *La Revelacion,* of Alicante, founder of "The Spiritualist Theater," and author of "The Dramas of Space."

DR. GARCIA LOPEZ, author of "Psychic Ladder of Life," erudite lecturer on scientific subjects, and the writer of "An Exposition and Defense of Spiritualism," a "Refutation of Materialism," and "Magic in the 19th Century."

DON M. G. SORIANO, Marques of Monte, who relinquished his title on account of his democratic ideas, was the author of an able work entitled, "Spiritualism is Philosophy," and of "Controversies" and "Dialogues" on the same subject.

DON FABIAN PALASI Y. MARTIN, President of the Spiritualist Society of Saragossa and editor of the Masonic Review, *La Acacia,* is the author of the "Compendium of Universal Morality," which is a text-book in all the lay-schools in Spain and of a "Compendium of the Rules of Urbanity."

DON D. CALVET DE BUDALLES, Professor in the School of Engineers, at Barcelona, was a poet and dramatist of

no ordinary distinction, and as a religious believer, he firmly held that there was no solution of continuity between Catholicism and Spiritualism, while his life was a beautiful exemplification of his doctrines.

DON MIGUEL VIVES, President of the Federation of Spiritualists, at Tarrasa, sees in the revelation of Spiritualism the agency which will impel men towards right thinking and right living, and will promote the fraternity of all souls, both in this life and in that which is to come.

DR. OTERO ACEVEDO, professor of Nerve Surgery in Dr. Rubio's Institution, at Madrid. After experiments with mediums he became a convinced Spiritualist; and wrote "Los Espiritus," in 1893; "Los Fantasmas," "Lombroso and Spiritualism," and "Fakirism and Science." He continues to be an earnest exponent and defender of Spiritualism.

PADRE SECCHI, an Italian priest of conspicuous ability in the Church of Rome, says:—

"Spiritualism will be the great event of the present century."

PROFESSOR VINCENZO TOMMOLO, author of that great volume of 700 pages (in Italian) entitled "The Positive Basis of Spiritualism" is an eminent scientist, author and Spiritualist. Referring to his experiences he says:—

"The conclusion to which we have come in the preceding pages is that there exists in us an "animic" entity, which acts physiologically by means of the bodily organs, but which can, under certain conditions, render itself independent of them in the exercise of its marvellous faculties. This is a Spiritualistic conclusion, which

brings us directly to the admission of the survival of spirit intelligences."

He further states "That the mediumship of Randone, Politi, Paladino and others, demonstrates beyond denial that there is around and above us, a world of spirits; and the logical necessity in connection with the phenomena is that there may be, and really is actual converse between incarnate and discarnate spirits; clearly proving the survival after death."

EMERSON remarked to me very deliberately, while visiting him in his magnificent library at Concord, and speaking of Swedenborg and hero worship,—"I feel no need of personal spirit communications; for, to me, the universe is one grand spiritual manifestation." And then added: "These modern marvels interest my wife, as she accepts the reported fact that Swedenborg, for many years, conversed with angels and spirits."

THE CAREY SISTERS.—Who has not read the beautiful poems of these ladies, gifted with such fine intuitive perceptions and unusual and highly spiritual natures? Phoebe Carey wrote:—

"I know that my loved ones come back just as I know I think, or see, or know anything else. It is no more wonderful to me that I should see and perceive with my soul than I am able to discern objects through my eyeballs." On one occasion, when Alice was fifty years old, writes B. O. Flower in the February *Forum,* speaking of her favorite little sister, Rhoda, who passed from life when she was only fifteen years old, she said: "I have never to this day lost consciousness of the presence of that child."

OLIVER WENDELL HOLMES' writings, especially his poems, are in the line of Spiritualism. Here follows one of his paragraphs:—"You don't know what plague has fallen on the practitioners of theology," said Dr. Holmes in his "Professor at the Breakfast Table." "Spiritualism," says the Professor, "is quietly undermining the traditional ideas of the future state, which have been and still are accepted—not merely in those who believe in it, but in the general sentiment of the community—to a larger extent than most good people seem to be aware of." He asserts that "this Nemesis of the pulpit comes in a shape it little thought of," and "ends with such a crack of old beliefs that the roar of it is heard in all the ministers' studies in Christendom. You cannot have people of cultivation," continues the Professor, "of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life."

TENNYSON'S poems abound in the philosophy of Spiritualism. His interest in it was great. One of the most pleasant acts of his later life was to desire and receive a visit from W. Stainton Moses, the distinguished London author, editor, and spiritual medium, to whom he gave his autographically signed portrait. He may not have publicly announced himself a Spiritualist. Thousands of the most brilliant minds have not so done. Only their

personal friends knew of their firm faith in a knowledge of present spirit ministries.

His poems can be intelligently understood only in the light of Spiritualism. Consider the following:—

. . . . Dare I say
No spirit ever brake the band
That stayed him from the native land,
Where first he walked when claspt in clay?

No visual shade of some one lost,
But he, the spirit himself, may come,
Where all the nerve of sense is numb,
Spirit to Spirit, Ghost to Ghost.

* * *

Descend, and touch and enter, hear
The wish too strong for word to name;
That in this blindness of the frame
My Ghost may feel that thine is near.

Tennyson can be read best in the light of his trances, He says:—

And while I walked and talked as heretofore,
I seemed to move among a world of ghosts,
And feel myself the shadow of a dream.

Of the intercommunion of spirits in its higher forms, he says:—

"I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before not surround and minister to us, as legions of angels surround and ministered to our Lord?"

How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead.

In *Blackwood's* is this interesting bit of evidence, supplied by Professor Knight, in a paper, entitled, "A Reminiscence of Tennyson:"—

"We then went on—I do not remember what the link of connection was—to talk of Spiritualism, and the Psychical Society in which he was much interested, and also of the problems of Theism. He spoke of the great Realm of the Unknown, which surrounds us, as being also known, and having intelligence at the heart of it; and he told more stories than one of spirit manifestations as authentic emanations from the unknown, and as proof that out of darkness light could reach us."

LOWELL, ever brilliant and inspirational, recognized the great truth of spirit influx in some of its most practical relations to life, as these lines show:—

"We see but half the causes of our deeds,
Seeing them wholly in the other life,
And heedless of the encircling Spirit-world,
Which, though unseen, is felt and sows in us
All germs of pure and world-wide purposes."

KING EDWARD VII.—"Recently His Royal Highness (then Prince of Wales) was admitted," says London *Light*, of Feb. 15, 1902, "to the fellowship of the Royal Society, listening to an address by Sir Wm. Crookes on 'Radial Activity, the Electron Theory, and the Finer Forces.' Near the close of this address, Mr. Crookes said, 'I think we have almost reached the stage where matter and force seem to merge into one another.' Referring to some of the statements in this brilliant address of Sir Wm. Crookes, His Royal Highness said:—

" 'I wish to offer my sincere thanks to Sir William

Crookes for his very interesting lecture, which I am sure we have all listened to with great pleasure. If I may be allowed to do so, I should like to congratulate him on his treating such abstruse questions as to make them intelligible and attractive to those, who, like myself, unfortunately cannot lay claim to such scientific knowledge. But, while fully realizing how far beyond my reach this knowledge is, I can assure you of my hearty sympathy with that scientific study and research which now, more than ever, has become so important and essential in our national life.' "

Now mark! This eminent scientist, distinguished throughout the enlightened world as a Spiritualist as well as a scientist, so delighted the Prince of Wales while lecturing upon radiant matter, invisible electrons, and the finer occult forces, that he heartily thanked him for making these questions so intelligible and palatable. It is well understood in the higher circles of society, American and English, that Queen Victoria not only sympathized with, but at heart was, really, a Spiritualist. This fact was published in several of the English journals, and, so far as I know, was never publicly disputed.

CHOPIN'S music rendered his name on earth immortal. He was a spiritual medium from his earliest childhood, as the following proves: "One night, when about five years old, the nurse, hearing a noise, rose from her bed just in time to see Fritz-Frycek, as this child was called, marching downstairs into the drawing-room in his long, white night-dress. Following him, she saw him, to her amazement, a few minutes later, standing and playing upon the piano, playing the very pieces that had been

played in the previous portion of the evening. Hastening back to the master and mistress of the house, she told them that their child was 'either mad or possessed of an evil spirit;' for surely no child could play like that. Madame Chopin soon appeared, and listening in the doorway for a few moments to the marvelous melody that his fingers evoked from the piano, was as charmed as surprised, and with motherly love, she threw her shawl around him and taking him back to his room, said: 'Sleep, now, my dear child; and you shall play the piano tomorrow all you desire.' The mother of Chopin was a magnificent pianist, and here was a genius, a sensitive, with an inherited tendency to music, and musical spirits from the higher spheres, seeing it, influenced him to discourse or evoke those sweet and heavenly strains of music. In after years he had visions, and entered a mental state generally denominated ecstasy.

PROFESSOR HENRY KIDDLE, writer, author and superintendent of the New York City's 117 schools, and an ardent Spiritualist, thus wrote:—

"Spiritualism not only demonstrates in a most positive manner the fact of a future conscious existence, but it is an encouraging help to all religious truth. The word 'religio,' as used by Cicero and other Latin writers, was not derived from 'religare,' to bind back, as some, following Lastantius, have asserted, but from 'religere,' to think and ponder deeply, as being that which causes inward meditation or contemplation, leading to the inner life, the life of the soul, with which true religion is especially concerned. Religion is essentially an emotion, arising from the activity of our spiritual nature and di-

rected to spiritual beings. It is indeed a tie, for it binds man to God, and all mankind to each other. . . .

"The religion of Modern Spiritualism is entirely rational and conforms to our best intuitions; it presents to the mind no dogmas for compulsory acceptance and belief, no insoluble mysteries and theological absurdities inconsistent with our intuitive conceptions of a God of infinite love, wisdom, and beneficence. It is universal and cosmopolitan, containing the good and true of all religions.

"I have witnessed marvelous manifestations through my son's organization, which I could account for only upon the hypothesis that the agencies were spirits." Then he added, "Dr. Johnson is reported to have written 'that the dead are seen no more.' I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations."

BARON VON HUMBOLDT, the great Shakespeare of science, took a deep interest in modern spirit manifestations. Accordingly, Lieutenant-General Count Von Luttichau testifies that at a dinner party in which the subject of Spiritualism came up during the conversation, Baron von Humboldt said: "The facts are undeniable; it remains for science to furnish an explanation of them."

ARCHBISHOP WHATELEY, churchman and skilled logician embraced Spiritualism before his death, as did the elder **ROBERT OWEN,** the great English philanthropist. May we not here exclaim, "What an array of talent, —what a cloud of witnesses!"

DR. CHALMERS said:—"It is a very obvious principle,

although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings. I have seen tables, pianos, and other furniture raised up and moved about without contact of human hands. I have seen human bodies, while entranced, levitated, borne about the room, and carried up to the ceiling. I have seen hands held in a flame of fire for two minutes, yet remained unburned. I have seen the sick healed by the laying on of hands. I have seen spirit forms materialized, walk in our midst, and then vanish from sight. I have seen uneducated mediums, while entranced, speak in several different tongues as upon the day of Pentecost. I have seen writing without visible hands, thus confirming the handwriting upon the wall and the writing of Elijah to Jehoram after his entrance into the world of spirits. These and other phenomena still more marvelous are among the 'signs'—the 'greater works'—that Jesus said should follow those who believed on him."

HIRAM CORSON, A. M., LL. D., Lit. D., Professor Emeritus of English Literature, Cornell University.

"As the spirit gains in freedom, the spirit body, which is already in the physical body, being formed in the womb (the physical body being a materialization of it), is refined and spiritualizes the physical body, even contributing to its longevity. It is composed, as I have been informed by my spirit friends, of *primordial, ultimately refined,* matter, which is permeated, in earth life, by matter of a lower order. This latter is reduced in this world by a spiritual life, and will continue to be reduced in the fu-

ture life by the spirit's progress, which progress means an increase in its freedom, and only that, due to the increased refinement of its embodiment. Spirit itself, being the ultimate substance (essence), cannot be evolved:—

> So every spirit, as it is most pure,
> And hath in it the more of heavenly light,
> So it the fairer body doth procure
> To habit in.

"Materialistic psychology (a contradiction in the adjective) carries materialism to an extreme, by wildly regarding consciousness as due to the mortal physical organism and not to the immortal spirit, which has its own independent life. This independence has been fully proved by Spiritualism.

"The literature of Spiritualism, which is now greater, perhaps, than that of any other subject during the last sixty years, while it substantiates spirit visitation, and the influence of the spirit world upon this, is an exponent of the most advanced religious thought of the present time, and is destined to transform, if not, perhaps, in time, do away with, theology, which has been maintained by a hierarchy, and to make *the life of the spirit* the all in all in religion, as it was the all in all with the founder of Christianity. The salvation which Jesus taught comes from *within,* not from without. There could be no such thing, in the nature of things, as a vicarious atonement for the sins of the world. Men can be *at one* with the Universal Spirit only through his own spiritual vitality. That alone is salvation. As says the German mystic, Johann Scheffler (Angelus Silesius):—

Tho' Christ a thousand times at Bethlehem were born,
And not within thyself, thy soul would be forlorn.
The cross at Golgotha thou lookest to in vain,
Unless within thyself it be set up again.

REV. MYRON W. REED, Denver, Colo., the great humanitarian preacher, in a sermon Sunday, 6th February, 1898, said:—"I believe in the continuity of life. I do not believe that life ends in any hole in a graveyard. Life is a prairie road. The longer you travel it the more it branches off; there is no end to it, but the ocean, and there are the stately ships. Of course you come round again to the point of departure, but still alive and you know more. And again the prairie and the sea. I have read what the best books have said on life and death. I have been very curious about the to-morrow of death. Visions, trances, spiritual phenomena, prove a future life. I was at the funeral of a blanket Indian. His people buried him. The father of the man who was dead and myself lingered at the grave. And he said: 'He is there,' pointing down. But he said, 'The quiver is there, but the arrow is shot. His ponemah (dream) has gone to the sky.' Perhaps some doctor of divinity on Easter Sunday will improve on that. How did that come to that poor savage? God knows how to tell His children the things they need to know."

REV. LORENZO DOW.—This gentleman, a strong, unique, eccentric and brilliant Methodist preacher, drawing crowds and exciting the multitudes to the threshold of ecstacy wherever he preached, was an inspirational spirit medium. He received through a kind of trance-dream his command to preach. Referring to his auto-

biography, he says: "I saw myself walking in the solitary woods beside a brook, and saw a beautiful stalk about eight feet high; from the middle and upwards it was covered with beautiful seeds. I heard a voice over my head saying to me, 'Shake the stalk, that the seeds may fall off, and cover them up; the seeds will be of great value to some, though not to thyself; but thou shalt receive thy reward hereafter.' I shook the stalk, and beautiful speckled red seeds fell off, and I covered them up with earth and rotten leaves, and went on my way to serve the Lord." Not to relate the rest of the vision, this was to Dow a sign of a call to preach. And this belief was confirmed by the spirit of John Wesley, who came to me in a vision and told me that there was "a dispensation of the Gospel committed to him." Moreover, Lorenzo then recognized the spirit of John Wesley as the same who had appeared to him several times.

When he was about thirteen years old he often declared that he saw angels and spirits whom he once knew as men. He also, on a time, dreamed that he "died and was buried under a hearth; the lid which composed part of the hearth was marble. My father, coming into the room, said, 'What is there?' One replied, 'Your son lies there.' He then pulled off the lid, and, behold! it was the truth. And I stood by the body," said Lorenzo, "and, behold! it began to putrefy and molder. I was then a mystery to myself to see my body in one place and I standing in another. I began to feel to see if I was flesh, when a voice seemed to answer, 'I will explain the mystery to you. If you had tarried in America, you

would have died as the prophet predicted, and your body been moldering as you now see it.' "

These citations auto-biographical and biographical, are from Dow's journal, which is full of his visions and prophecies, and shows that he lived what might be called a dream-life or a dual life, in the body and out. He was looked upon as a wonder, or a prophet of God.

THOMAS F. EDISON, whose fame has gone out through all the world,—the inventive genius and "science wizard," as he has been called, was but seven years old, and before he had attended school, when his hand was controlled to write very clearly by an unseen spirit intelligence. John Eggleston writes (see *Banner of Light*, May 2, 1896):

"Thomas Edison's parents were Spiritualists, and I have many times sat in circles in their home when this great inventor was a mere child."

Only two years ago, when on a visit to Hudson Tuttle, Berlin Heights, Ohio, he kindly took me around in his carriage to the old brick house where the Edisons once lived, and gave me some very interesting accounts of the family and their mediumistic gifts.

A gentleman of Port Huron, Mich., writing of Mr. Edison, of New York, states as follows: "I have known Thomas Edison from a boy, and all of his father's family. His parents were good Spiritualists, and a son, William Pitt Edison, was a pronounced believer in the phenomena, and I understand that Thomas is also a believer in spirit-return and mediumship, but that he does not talk upon the subject except to persons he is familiar with."

Spiritualists have long taught that the "spiritual body" mentioned by Paul is a substantial body. Photography has now demonstrated this, for the spiritual bodies of spirits have been photographed and identified. Spiritualists have further taught that surrounding every human being there is a refined etherealized aura—an emanation—dark hued, gray, white, or golden, according to character and grade of moral development. Science now steps in and demonstrates this. M. Jodko (see Papers in L'Initation) using the Rumkorff coil in connection with the Crookes' tube, has made these aural impressions of hand and forms upon the sensitized plate.

"M. Jodko has made more than 3,000 experiments with different persons and has been enabled to establish as facts:—

"1. The existence of a specific emanation proceeding from the human body and differing according to individuals and temperaments.

"2. Certain objects, among other plants and magnets, manifest this emanation also which is always capable of being photographed.

"3. This emanation varies according to the condition of health to such a degree that it may reveal several days in advance a disease which is about to show itself, and indicate the particularly weak point in the organism.

"4. When the hands of two persons are presented to the sensitive plate with fingers placed in opposition to each other, the direction of the emanation is quite different where persons are repugnant (antipathetic) to

each other, where neutral and sympathetic, so that aside from pathological diagnosis we may obtain a psychologic diagnosis. In case of antipathy between the persons whose fingers are thus placed in near proximity to the plate the emanations repel each other; in the case of persons of neutral dispositions toward each other the emanations simply remain apart, while in case of persons in sympathy with each other the emanations rush toward each other."

And so Spiritualism and science unite in demonstrating immortality.

CARL DU PREL is quoted as saying that "this connection of physics with Spiritualism will really extend to a vast extent."

Undoubtedly! Science, Spiritualism, and true religion are in perfect accord!

SIGNOR MARCONI, inventor of wireless telegraphy, became a convert to Spiritualism through the gifted mediumship of Princess D'Antini del Drego, in her palace at Rome, Italy.

For the following article and extracts on Telepathy and Thought Emotions we are indebted to the accomplished writer and author, W. Britten Harvey, in his "Science and the Soul":—

"A wonderful age, this, in which to live! But there are greater marvels than any of these revelations in store. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the glories and wonders that are yet to be revealed. The scientific demonstration and acceptance of the fact of telepathy is a step in the direction to which I refer—the revela-

tions of what **PROFESSOR ZOLLNER**, the eminent German Scientist, calls Transcendental Physics, *which seem destined to conclusively prove the continuity of existence and the immortality of the soul.*

MR. W. T. STEAD, the brilliant journalist and social reformer, and the confidant of Emperors and Kings, has told us over and over again that he is in daily communication with friends at a distance to whom he sends telepathic messages, and receives answers by the same mysterious channel, upon which he acts as though he had actually been in conversation with the party with whom he has thus been invisibly connected. "I find this a great convenience," he says, "for it saves a lot of personal interviewing, and consequently a lot of time."

Here, then, we have two minds communicating with each other, and **SIR WILLIAM CROOKES** tells us that if he were today beginning his investigations in the Transcendental realm he would base his researches upon this supreme and proved mental fact of telepathy, because, if two minds, whilst still in the flesh, can communicate with each other, he sees no reason why two minds—one in the flesh and the other out of the flesh—should not be able to do the same.

The transference of thought, then, from one mind to another, is today accepted by *official* science, and this has naturally led to investigation of the nature of thought, with the result that thoughts are now described —not as mere "nothings," but as palpable though invisible, "*things*," which shoot forth from the mind like the electrons which dart from a piece of radium, and go careering through space until they strike some recep-

tive mind with which they have an affinity, and the individual is correspondingly influenced thereby. If the thought is evil it will influence him for evil. If it is good it will influence him for good. There is no more impressive statement in the whole of this work than that which I have just presented. Only think of it! *Thoughts are things, and your thoughts and my thoughts, by the influence they exert may possibly determine the ultimate destiny of immortal souls!*

Professor Larkin describes thoughts as "electric corpuscles" darting hither and thither with inconceivable rapidity in search of a congenial lodgment, and to show that this conception of the nature and power of thought is no empty flight of the imagination, it will only be necessary to draw attention to the photographic experiments conducted by the late **DR. BARADUC**, the eminent nerve specialist, of Paris. If thoughts *are things,* he considered it should be possible to photograph them. He accordingly prepared a special apparatus, with an exceptionally sensitive plate attached, and under the most conclusive conditions obtained a series of strikingly distinct, and, in some cases, most beautiful pictures of these thought forces and emotions.

These pictorial wonders were reproduced in the *Illustrated London News,* and their publication caused a great sensation in the scientific circles of Europe. *One of these photographs represents a column of prayer.* By arrangement with half-a dozen devout persons, a prayer meeting was held in an apartment at the top of the Eiffel Tower. The special camera was arranged in position, and at a given moment Dr. Baraduc took the

picture. The result was a very clear and impressive representation of the thoughts and aspirations of these intensely earnest souls rising like a column of incense as though ascending direct to the very throne of God.

He has also taken good thoughts and bad thoughts of certain individuals, placid thoughts and stormy thoughts, and the pictures they produce are most remarkable—some beautiful in their sweet and tranquilizing aspect, whilst others resemble a veritable mental typhoon, according to the humor of the subject at the time the photo was taken.

Dr. Baraduc further believed that psychic powers could be applied to the treatment of diseases, and in this connection the pictures representing the forms of benedictions and of a flow of curative force at Lourdes during the performance of a "miracle" are certainly very suggestive. The wonderful cures wrought at Lourdes year after year have hitherto been regarded by the majority of people either as frauds or purely imaginary occurrences, but it is now known that they are well based scientifically and are too real to be any longer disputed. They are, apparently, due to that Spiritual "gift of healing,' of which Paul writes, and the potential curative agency is, seemingly, a mysterious psychic emanation which is sufficiently palpable to impress a sensitive plate.

"I am not a Spiritualist, nor a doctrinaire," says Dr. Baraduc, "but speak from experience, and I declare I have found forces surrounding man which have been registered on photographic plates. Man is surrounded by an atmosphere of personal ether. Every human being has an impalpable double, which reproduces his form

and which allows us to explain ghost stories and the phenomena of double sight. Call it soul, if you like, or astral body. I have photographed this ether double eighty hours after death. *When my wife died I photographed a nebulous globe which escaped from her like a soul.* You see, there are forces in this world and forces in the other world. When, in the name of truth, spiritual scientists unite with material scientists, we will arrive at a knowledge of the synthesis of the forces which regulate our life and our immortality, for man does not belong to this planet only, but to the starry spaces in which his thoughts revolve."

Nor are we indebted to Dr. Baraduc alone for this revelation. Colonel Albert de Rochas has conducted similar experiments with great success, and in *The Annals of Psychical Science,* in February of last year, he contributes an illustrated article showing not only remarkably vivid representations of thought forces, but also of the partial and *complete severance* of the astral body from its physical counterpart, the complete astral form being identical in outline with the human body. "We have a natural body and we have a spiritual body." says St. Paul. Was it this astral body to which Paul alluded as the spiritual body? Was he aware of the existence of this duplicate which we are only just discovering? And, it should be remembered, the camera cannot lie!

PROFESSOR HYSLOP, a gentleman connected with and occupying a chair in the Columbia University, New York, is an avowed Spiritist, if belief in an intercommunion between the worlds seen and unseen, constitutes one. The

same may be doubtless said of **PROFESSOR JAMES**, of Harvard University, also mentioned before, and considered by many the leading psychologist of the world.

The previous skepticism and cold, dreary materialistic tendencies of Professor Hyslop are exemplified in the following quotations from his new book and published in a late *Banner of Light* (1902), from the pen of **E. A. BRACKETT**, a clear-minded thinker, whose moral integrity was never questioned. "It is reported," said Mr. Brackett, on what appears to be good authority, "that after employing Mrs. Piper, the Psychical Research Society had admitted others outside of the society at the modest sum of ten dollars a sitting, and an additional fee for paying their clerk for recording the communication." This is spirit intercourse with a high tariff, and reminds us of Henry Slade, who, reaching London and exhibiting his diamonds, charged a guinea for a half hour's conversation with spirits. He is now a subject of charity. No man can very long serve God and mammon. "Professor Hyslop's book," continues Mr. Brackett, "which was to astonish the world is now before the public, and here follows extracts":—

"*First.* No one except Dr. Hodgson and my wife was to know that I was to have the sittings, and only Dr. Hodgson was to know the arrangements. This plan was carried out in entire secrecy.

"*Second.* The arrangements for the sittings were not to be made with Mrs. Piper in her normal state, but the trance personalities in her trance state.

"*Third.* The arrangements for my sittings were not made in my name, but in the pseudonym of 'Four Times

Friend' so that neither the supraliminal nor the subliminal of Mrs. Piper could have any clue to my identity.

"*Fourth.* When I went to conduct the experiments and before reaching the house of Mrs. Piper, about 200 feet from the house and while in a closed coach, I put on a mask covering the whole of my face and entered the house wearing the mask, met Mrs. Piper and went on with the sittting in this condition.

"*Fifth.* When introduced to Mrs. Piper, it was under the name of Mr. Smith, which is the usual name by which Dr. Hodgson introduced strangers. I bowed to her without uttering a sound, the object being to conceal my voice equally as well as my face.

"*Sixth.* In the whole series of my sittings Mrs. Piper never heard my voice in her normal state except twice, when I changed it into an unnatural tone to utter a sentence, in one case only four words.

"*Seventh.* In the whole course of the sittings I was careful not to touch Mrs. Piper, and I never came into any contact with her to render any muscular suggestion possible, except, perhaps, half a dozen times when I seized the hand while writing, to place it on the writing pad which it was escaping. Once I held her head while she was straightened in the chair in which she was sitting. But at all other times I avoided every form of contact that could even make muscular suggestion conceivable.

"*Eighth.* The above record shows that the facts obtained were either without any questions at all, or without questions calculated to suggest the answers given. I was extremely careful to avoid verbal suggestion.

"*Ninth.* During the writing I stood behind and to the right of Mrs. Piper, in a position which concealed any view of me and my movements absolutely from any visual knowledge of Mrs. Piper, whether supraliminal or subliminal, even had her eyes been open instead of closed in the trance. It was necessary to take this position in order to be able to read the writing as it went on."

This is not reproduced here so much to show its utter absurdity as to illustrate the mental, moral and magnetic atmosphere that Mrs. Piper has had to encounter. If those who once dwelt here have not lost their appreciation of mirth there must have been a merry time on the other side, watching the Professor trying to conceal his identity so as to escape Mrs. Piper's subliminal self and the possibility of muscular suggestion. He has some reputation in sleight-of-hand tricks, but this seems to have been overshadowed by his attempt to impersonate one of the great family of Smith.

The above extracts are absolutely amazing, considering that so many of the brightest and brainiest men of the world have, after years of patient and critical examination of occult or spiritual phenomena, announced themselves Spiritualists. This Columbia professor calls to mind the cowardly Nicodemus of the Pharisees, who went to see Jesus "by night."

And further, the consummate ignorance of this professor concerning necessary conditions for sensitives,—ignorance concerning environments, magnetic states, the chemistry of the finer forces, the auras of dissimilar tem-

peraments, and the rhythmic sympathies existing between spirits incarnate and discarnate, are appalling.

Think of it! This university man of New York going to a seance, masked,—going, concealing his view from the medium,— going under a false name, going as a detective in a closed carriage, thus carrying the spirit of deception, suspicion, and fraud into the seance room, which room should be dedicated and consecrated to cleanliness of body, purity of soul, and the sublimity of angel ministries. And astonishing as it may further seem, Dr. Hodgson was a party to all this "psychical research flummery." It may not be amiss for me to say right here that I am an interested and paying member of the Psychical Research Society (or was till October 20th, when I withdrew); but stoutly disapproved of all such proceedings as the above; and also, as I do of Dr. Hodgson's accepting the testimony of the sectarian, Rev. S. L. Krebs (Reading, Pa.), relating to the mediumship of the Bangs Sisters, in preference to the testimony of the honored Lyman C. Howe, and I may add, many other intelligent and scholarly Spiritualists who have sat with these mediums for days, months, and years. This walking on stilts with the assumption of superiority on the part of certain Psychic Researchers, is as silly as it is distasteful to science, and truly cultured society. It is not strange that millions of Spiritualists are asking when will the Psychical Research Society stop "threshing over old straw?" What have they really accomplished? What have they demonstrated in the interests of truth that has not been known for a genera-

tion and more to the great body of English and American Spiritualists?

SENATOR LELAND STANFORD, late governor of California, and founder of the Leland Stanford, Jr., University, of California, one of the best institutions of learning—while comparatively new—of America, which was instigated and inspired from the spirit world. This university is situated at Palo Alto, about a mile from the railway station, and thirty-four miles from San Francisco. The family of Stanfords was blessed with one son, Leland, who, while traveling in Europe with his father, was taken ill at Florence, Italy, and soon died, at the age of sixteen, the very morning time of life. He was an uncommonly brilliant young man, both intellectually and morally very promising. While Governor Stanford was watching by his bedside (see "National Cyclopedia of American Biography," Vol. II, page 129), wearied out with a prolonged care, he dropped asleep, and in that sleep he dreamed, that his son said to him: "Father, don't say you have nothing to live for; you have a great deal to live for—live for humanity, father." While this dream was passing through the brain of the father, death took the son. Determined to carry out the idea suggested, he made up his mind to found the great university which bears his son's name,—the Leland Stanford Junior University. This recorded biographical sketch reminded me of what Thos. W. Stanford said at the close of a spiritual seance in his house—"The Stanford family is a Spiritualistic family." When the Stanfords lost their son by death, their hearts necessarily ached in deepest sorrow. They loved him as only par-

ents could love a most promising child. Upon him they looked for the staff to lean upon in their declining years. No artist can put on canvas, no poet express their soul-felt grief. Where should—where could they go for comfort? They had no faith in orthodox creeds, hence they naturally turned to the higher heavenly world for some backward glance, for some message from him who had been transplanted from earth to the world invisible. They consulted sensitives, clairvoyants, and several highly developed mediums, and with the greatest satisfaction. Among these were Mrs. Ada Foye, Mrs. Maude Lorde, and others. Bishop Newman attended some of these séances, opening them with prayer. Governor Stanford also consulted mediums in New York. Judge A. H. Dailey informed me only a few weeks since that he had sat in séances with Senator Stanford and family. The family became thoroughly convinced that they received direct messages from their son. These messages were so satisfactory and spiritually uplifting that they resolved to strictly carry out his wishes as expressed to them from the spiritual world; and this wish was, that the most fitting mausoleum that they could construct to his memory would be a non-sectarian university where American youth might be educated physically, mentally, morally, and spiritually,—educated to properly attain unto a royal man and womanhood.

What, then, was the prompting undertone—the inspiring motive that constructed this colossal, non-sectarian institution? The only legitimate answer that can be given is—Spiritualism. True, it was said that when Senator Stanford was under fire for political prefer-

ment, that he said, "I am not a Spiritualist in the common acceptation of that term." Quite possibly he may have said this. Hundreds of genuine Spiritualists could say the same when confronted with some of the follies and extravagancies that have been hitched on to Spiritualism. But the solid, substantial fact remains that the Stanfords were devoted Spiritualists, and not materialists or doubting agnostics, and this magnificent university, reported with its building, grounds, and vineyards to be worth fifty millions of dollars, is the richest in America, if not in the world.

THOMAS W. STANFORD, of Melbourne, Australia, Leland Stanford's brother, during 1901 held eighty seances with Mr. C. Bailey, a very remarkable Australian medium. Twenty of these I had the pleasure of attending myself. This Australian Stanford, United States ex-Vice Consul, is a man of decided culture, influence and wealth. He has already put hundreds of thousands of dollars into the California Stanford University, and on the front of the great library building his name is elegantly carved —a monument to both his love of literature and Spiritualism.

Concerning the phenomena occurring at the Stanford-Bailey seances, we cull the following from the able pen of W. Britten Harvey in "Science of the Soul":—

RIGID TESTS IN SYDNEY

The Medium Tied Up In a Bag

"The tests to which Mr. Bailey has been subjected in Melbourne, however, are only moderately severe when

compared with some of the very rigid conditions to which he has been subjected elsewhere. At the request of an eminent Sydney doctor and several scientific friends associated with him, Mr. Bailey went to Sydney in 1903 for the purpose of giving a series of sittings. The members of the circle were *allowed to impose their own conditions,* which were of a particularly stringent character, but in spite of every precaution taken to detect fraud, similar phenomena occurred to those that had been witnessed in Melbourne. The full details of these experiences were set out in an official report contained in a book of 140 pages and entitled, "Rigid Tests of the Occult." The thoroughness with which two or three of the more sceptical investigators searched the medium before each sitting may be described as follows:—

The coat pockets were first overhauled, the lining was felt all over, then the coat was folded, placed on a chair beside Dr. X. and left there during the sitting. The control meanwhile separated the arms, so that the armpits could be searched by sight or touch; the hands, including the spaces between the fingers, being also examined by at least two pairs of eyes and hands. Then, while the arms were still extended outwards the clothes were searched, the pockets turned out, the linings examined, the non-possibility of secret pockets or receptacles noted, and every inch of the body from head to foot pressed hard and stroked down deliberately and systematically, somewhat after the manner of massage. As one of the more sceptical searchers remarked, when asked if he was satisfied, "Satisfied! why not a threepenny bit could have escaped."

After this exacting scrutiny *the medium was placed in a bag,*—with his arms and head free—secured beyond the possibility of opening without detection, and yet under these exceptionally stringent circumstances, the following objects were brought into the room on various occasions:

Ten coins of the reign of the Ptolemys.
Three ancient Roman coins.
One Egyptian Scarabeus.
Twenty precious stones.
Three live Indian jungle sparrows.
One bird's nest.
Eight Tablets.
One newspaper in Arabic.
One shovel-nosed shark, one foot long.
Some dripping seaweed.
A half baked Chupatty Cake.
A terra cotta Cylinder weighing upwards of two

Denuded of All His Clothes

What were called "Special Test Sittings" were also held. On one of these occasions *every garment of the Sensitive was removed, including boots, sox and underwear.* He was subjected to "a deliberate and most careful search of his whole body by appointed searchers. *He redressed in other clothes,* not his own, also searched, and was then linked to the already searched seance room." Immediately the company had entered the room—which was an apartment in the private house of the medical gentleman who had instituted the investigations—the door was locked and sealed on the inside.

The Sensitive, still kept under close observance, was

then *placed in a cage* covered with mosquito netting at the sides and top; the cage was screwed down to the floor, and adhesive plaster placed around its base. As one of the sitters observed—"You couldn't even get a threepenny bit into the cage," and yet even under these very rigid conditions the phenomena continued as before, the *apports* falling *inside the cage* without injury either to the netting or the frame work.

Boxing Gloves Used

To add still further to the completeness of the "Tests," what was considered by the most sceptical observer to be an *absolutely crucial and convincing test* was resorted to. This was nothing more nor less than searching the Sensitive as heretofore and, in addition, placing on his hands a pair of the largest-sized boxing gloves tied securely at the wrists and sealed. In this grotesque guise he was popped into the cage and his prison house was screwed down and sealed as on former occasions. "Within a second," says the Report, "down fell something hard with a noise inside the cage. . . . and in a few seconds more another solid article fell into the cage as if from a height." The *apports* thus brought consisted of two baked clay tablets with cuneiform writings thereon, one of which was broken as the control was unable to catch it with his clumsily-gloved hands.

This unique test having failed to stop the manifestations, the gloves, the seals of which were found to be intact, were taken off and thus the hands of the Sensitive—who still remained in the cage—were left free to catch any live object that might possibly be brought. The

proceedings were then continued, various *apports* began to arrive, and by the time the Seance concluded it was found that the following assortment of presents had mysteriously come to hand:—

Two baked clay tablets.

Two live birds—Indian jungle sparrows.

One bird's nest.

Fourteen ancient coins, some of them of the Ptolemy reigns in bronze and electrum with the head of Jupiter Ammon, and on the obverse the double eagle of the Ptolemys; others of the early Christian period, with the head of Constantine the Great and varied figures on the obverse.

An Egyptian scarabeus, described as of soap-stone species and said to have been found at Lenderah.

A plant, about five inches high from clay to top, with abundant leaves and green and healthy looking.

"This," continues the narrator, "completed our specially stringent tests, though, indeed, every test was stringent and should convince any reasonable person."

Bailey at Milan—More Stringent Tests

The astounding character of these phenomena was subsequently reported to Professor Falcomer, a distinguished investigator of psychic problems connected with the Royal Technical Institute in Venice, and it was suggested in 1904 that Mr. Bailey should be invited to visit Italy for a rigorous examination of his extraordinary powers. The Society for Psychic Studies at Milan acted on the hint and paid his passage thither. Fourteen sittings were held and in the official Report of the Society

there is abundant evidence to show that the results were of a satisfactory character.

In addition to thoroughly searching the medium on similar lines to those followed in Sydney, he was likewise placed in a bag and put inside a kind of cabinet, the top and sides of which were covered with fine network, so that while he could be distinctly seen, there could be no possible contact with any person outside of it. The investigators included gentlemen of high literary and scientific attainments, and notwithstanding any condition they sought to impose, the following *apports* were among the more important brought by invisible carriers:—

A small bird's nest with an egg in it, Dr. Ferrari and Signors Odorico and Avvanzini testifying that the nest was still warm.

A bird almost black and warm to the touch, which afterwards dissolved and disappeared.

A number of precious stones, uncut.

A nest with a small bird sleeping in it.

A small black-headed bird was placed in the right hand of the medium and a nest containing a young bird in the left.

A plant which was seen in a flower pot suddenly disappeared.

Several Indian chupatties in a state of paste, which were said to have been taken from an Indian cook who was, at that moment, preparing them for the oven.

A fish about six inches long, accompanied by a strong

saline odor. A bird was also brought at the same time, but both subsequently vanished.

A luminous cross became visible (it was Good Friday) from eight inches to a foot in height; observed by all present.

A number of Egyptian coins and Babylonian tablets.

Indian woman's head-dress consisting of a large band with a sea shell and five antique coins depending from it, said to possess magical properties.

An empty cage was procured and a live bird was placed in it by invisible agency.

A child about five years of age materialized, and phosphorescent lights were seen floating about the room.

Investigation by Professor Reichel

PROFESSOR WILLY REICHEL, of the Faculty of Magnetic Science, Paris, and author of several well-known works of an occult character, arrived in Melbourne and was afforded opportunities of having several test sittings with Mr. Bailey. He is an experienced investigator in the domain of psychical phenomena, and was given unrestricted control of the medium as regards searching him and locking him in the case. He has published the details of his investigations, and his experiences appear to have been even more convincing than my own.

Professor Reichel was thoroughly satisfied with the genuineness of the phenomena, and in referring to Mr. Stanford's museum of *apports,* adds, "it is a remarkable collection and I am sure that no one could have brought the Egyptian tablets, for example, nor those from Thibet. I have myself traveled in Egypt, and know that the au-

thorities noted carefully everyone who visits the temples and graves to see that they do not touch a single stone or take anything away with them."

DR. M'CARTHY.—Distinguished physician, surgeon, and scientist of Sydney, N. S. W., writes thus to the Hon. T. W. Stanford of Melbourne concerning the mediumship of Mr. Charles Bailey:—

"Our experience of your Medium, Mr. Bailey, has been in the highest degree satisfactory.

"1. That never have I been so startled and impressed by any manifestations previously witnessed.

"2. Never before had psychic phenomena aroused in me so keen a sense of the littleness of the achievements of science compared with what can be and are being over and over again achieved by the superior intelligences at work when Mr. Bailey's controls are, for instance, producing the physical phenomena of the sudden translation of objects, living and otherwise, from distant lands, and the passage of matter through matter.

"3. Never before have I got more direct proof than through his Mediumship of another and higher existence in which our individual selves will be perpetuated, and

"4. Never yet have I met a Medium who, whether in the normal condition or through his guides, has been more ready and willing to afford any and every fair test of genuineness, even at the risk of disturbing the conditions for the production of psychical phenomena.

"The more we know of Mr. Bailey here in Sydney, the better we like him, and we wish we could steal him from you, but as that would neither be possible nor right, our

next best wish is that he may quickly regain that thorough strength of which he is in need."

THE CZAR OF RUSSIA.—There are heads uncrowned quite as intellectual and worthy as those crowned, wearing the symbols of royalty. But to those who are still tremulously asking, "Have any of the rulers of the Pharisees believed on him?" I beg to remind them that a Vienna cable informs the English and American journals that "A Russian Liberal paper printed in Stuttgart states that the Czar is suffering from nervous affection. The paper further informs us that the Czar has placed himself under the care of Dr. Phillips, a Spiritualist and mesmeric healer. Dr. Phillips has summoned the spirit of Alexander III. at the Czar's behest, and receives messages foretelling imperial and domestic events. The doctor, it is alleged, treats the Czar mesmerically as spiritually impressed from the invisible world."

Be this cable report true or not true, the fact remains undisputed that D. D. Home, the Davenport brothers and other mediums gave seances to a previous reigning Alexander and various others of the royal household with entire satisfaction. Spiritualism reaches from the peasant's hut to palaces of royalty.

Faith Versus Knowledge

Spiritualism is the higher naturalism, and spiritual law, like life, is everywhere. The supernatural is the natural upon the spiritual plane of existence. If Jesus in his time had telephoned from Jerusalem to Bethany, or telegraphed from Jericho to a friend residing at the foot of snowy Hermon, these methods of communication would

have been pronounced astounding miracles. Can he who made the eye not see? Can he who ordained the law, whether in the sprouting of an acorn or in the ordaining of a constellation, not modify it, or bring into activity a higher spiritual law transcending it? In the measureless realm of Absolute Being, Personality reigns supreme. And so in the over-encircling lesser realms, minor spirit personalities, reigning finitely, produce spiritual manifestations made visible to us under proper conditions. They are natural. And being natural to the plane of conscious life and intelligence that produced them, they as naturally, as scientifically, demonstrate the future existence of man. "The vast universe is to me," said Emerson, "one grand spiritual manifestation." And the greater necessarily includes the less.

Personally, I know that the dead are alive—know that friends departed, live and manifest to us still—know by careful observation and patient experience in connection with reason and my best judgment, that the angels of God are about us and minister to us. It is knowledge. And I can rejoicingly say with the apostle, "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Possibly some narrow-minded ecclesiastic may solemnly say: "I have never seen the spiritual manifestations." Quite likely. Millions have not seen the seas, lakes, and canals upon the planet Mars, nor the telescope that discovered them. Others have not seen San Diego, London, or Calcutta. The more the pity! Ignorance, whether churchianic or agnostic, ought to be very mod-

est. What individuals have not seen does not enter into the moral equation for determining truth.

Premonitions, hypnotism, telepathy, trance, visions, clairvoyance, psychometry, and other varied spirit phenomena are all about us, and to ignore them without the most candid, critical investigation is the shabbiest sort of self-stultification. Having witnessed levitation, *i. e.*, a human being floating in the air at high noon (himself and myself in the room alone), I am quite prepared to believe that the "Spirit of the Lord caught away Phillip" from the sight of the eunuch, leaving him afar off at Azotus. Having seen a medium's hand put by the entrancing spirit into the full blaze of a kerosene lamp and there held unburned, I am all the more inclined to believe that Shadrach, Meshach, and Abednego walked in the fiery furnace, the "form of the fourth" as a protecting shield being in their midst. Having witnessed spirit writing in the air as well as upon walls by a vanishing spirit hand, all the more readily do I accept the recorded account of the "fingers of a man's hand" mystically writing upon the wall in Belshazzar's palace. Soundly, said the most distinguished of the Beechers, "Modern spiritual manifestations strengthen faith." And just how sectarian religionists can believe and piously preach that the sun and moon stood still, and that the whale swallowed Jonah, and yet imperiously deny the long-prayed-for and now realized spiritual gifts and manifestations, as attested by many of the most highly cultured, most scientific, and most erudite men of this and of foreign countries, is to me not only painfully unaccountable, but it must and

does seriously try the patience of all enlightened Christians.

Is it reiterated, "I have not witnessed the spirit manifestations, I have not seen spirits?" What of it? Francisco Sizzi was once in a similar predicament. These were his words:—

"Morever, the satellities of Jupiter are invisible to the naked eye, and, therefore, can exercise no influence over the earth, and, therefore, would be useless, and, therefore, do not exist."

This is logic gone mad. Ecclesiastics should not only be abreast of, but in advance of their age, that they may fulfill the command, "Feed my sheep." But corn that yellowed in Kedron's Valley two thousand years ago will not feed the hungry of today; rechewing the churchianic husks of the post-Constantine period will not fatten our souls in love and wisdom; nor will the snuffling of sulphurous Dead Sea breezes cure moral leprosy. The people are calling for a living Christ, a living gospel, and for earnest, inspirational pulpit exegesis of such living issues as the moral education of the masses, the abolition of poverty, thought-transference, hypnotism, telepathy, psychometry, and spiritual manifestations—all of which point to the bettering of life here, or to demonstrations of a life immortal hereafter.

The hereafter hells are just as real as the heavens. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a constructive life, a retributive life, and a progressive life, where the soul sweeps onward and upward, in glory transcending glory, through the ages of eternity.

Spiritualism does not say "good night" in the hour of death, but rather gives the glad assurance of a most welcome "good morning" just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, permitting us to hear responsive words of undying affection from those we love. Oh, let us rejoice, then, and be glad in these Easter years of Spiritualism, for they give life a new meaning. They put new courage, new strength, new intelligence, new religious aspirations into our daily duties.

The primitive Christians were religious Spiritualists. They often saw Jesus in visions, and in his name they healed the sick. Spiritualism, the complement of Christianity, sweetens the bitterest cup, helps bear the heaviest burden, lightens the darkest day, comforts the saddest heart, and, gathering up the kindly efforts we make in behalf of our fellow-men, transfigures them with its brightness, ennobles them with its moral grandeur, and throws around them the circling aureole of fadeless splendors. And further, by and through its holy ministries, we know that the grave is no prison house for the soul, but that life, progressive is ours, eternal in the heavens. The higher Christianity and Spiritualism are coming together. Their aspirations and aims are one. Love is Christ's test of Christianity—that Christ Jesus who was "the first born among many brethren." "We know," said the beloved John, "that we have passed from death unto life, because we love the brethren." Pure love, remember, is in the divine seal of Christian discipleship. To this end that erudite English churchman, **REV. H. W. MOMERIE**, M. A., D. Sc., LL. D., professor of logic

and metaphysics in King's College, London, exclaims:—

"I say Christ's Christianity, for there are plenty of other Christianities in the world. But Christ's consists entirely in morally and spiritually perfecting the individual character. His salvation is neither more nor less than self-development. Christ's plan was a very simple one; it is all summed up in a single word. He taught that men were to be saved by love. And if you look into the rationale of this, you will see that his plan of salvation is profoundly philosophical, perfectly in harmony with the best ethics and the highest metaphysics of today."

When a few more man-made creeds wither, die, and rot into deserved non-entity; when Christ's Christianity, which is pure Spiritualism, prevails, when nominal Christians become more Christlike, and nominal Spiritualists more spiritual, the chasm of shibboleths and almost dogmatisms will be bridged, souls will be baptized afresh, estranged hands will be clasped, unsympathizing hearts will be warmed by the pentecostal flames of love, angels will the more readily walk and talk with daily mortals, and all be recognized as constituting a vast fraternal commonwealth of gods, angels, spirits, and men; and love, pure, unselfish love—Christ's universal love—will then be the one acknowledged spiritual religion of the world.

Science and Spiritualism combine to demonstrate the future life. **PROF. M. T. FALCONER**, of the Royal Technical Institute, Allessandria, in Piedmont, narrates the results of experiments with a medium conducted by **M. M. DE ROCHAS, RICHET, DARIEX**, and others, members

of the Ecole Polytechnique, Paris, at which the following occurred: Movements of objects at a distance, spirit hands, the levitation of the medium and her seat, etc., enough to make the scientist, M. Rochas, declare "that he is more and more convinced that, outside of the effects resulting from a purely physical cause, there are others due to an intelligent cause or causes, altogether independent of the medium and of the spectators."

The professor also gives an account of a startling instance of levitation that came under his notice. "The medium was **MAGNAI**, a law barrister, of Pisa. **DR. DEL TORTO**, formerly editor of the *Revista d' Ipnotismo* in Florence, and his cousin were talking about levitation one day in a garden in that city. The doctor's cousin was indulging in some scoffing talk on the subject, ridiculing the invisible spirits, and he mockingly challenged them to lift him from the ground, in the open air, in broad daylight, on the very spot. No sooner said than done. He was raised by some invisible agency and then thrown down with such violence as to break one of his arms, which had to be set at the hospital." There are still in this world a lot of pompous, self-sufficient know-everythings who might be benefited by similar lessons.

Probably our "Christian" brethren who have "fallen away" from the truths and from the promised New Testament "gifts," will not credit the above, though affirmed and testified to by a distinguished living professor in a Royal Institute—but they can believe that an angel or spirit wrestled with Jacob, when all alone, till "break of day," (Genesis 25)—wrestled till he wrestled Jacob's "thigh out of joint!" Oh, yes; they can believe that

because it is recorded to have happened several thousand years ago. Indeed, they can believe—they can gape at and swallow the old and dry and dead semi-barbarous past—yet, scoffingly deny God's living presence. Such sectarian infidelity shocks both my sensitive and religious nature. And as our Prayer Book pleadingly says, "Do, good Lord, we beseech thee, show them"—these unbelieving nineteenth century "infidels," calling themselves Christians—"thy way."

The gospels of the New Testament—the signs, wonders, visions, trances, and recorded healing gifts are in perfect unison with the Spiritualism of today. If one mortal who had died, appeared again, that appearance would prove a future life. But apples continue to fall—and so do the spirits of the dead continue to reappear and give astounding proofs of their identity. Jesus "materialized" and appeared suddenly to the disciples as they sat at meat in an upper chamber, the door being shut. (John 20: 19, 20.)

Matthew assures us that when the "Marys' came to the tomb of Jesus there was an angel of the Lord present with raiment white as snow" (Matthew 8: 1-7). But Mark in describing the same account says that it was a "young man" vestured in white. Luke, more explicit, declares that the woman saw "two men" clothed in dazzling garments. The points of difference are minor, but this fact is important—the same personages are called angels, spirits, and men—men arrayed in white.

In the Acts—that is—the doings of the apostles, first chapter, we are informed that for forty days Jesus frequently appeared to the disciples and then vanished from

sight. Certainly they were not hypnotized, but rather clairvoyant. And so when Paul, the great Christian persecutor, was nearing Damascus, full of bitterness, "suddenly there shone round about him a light from heaven; and when he had fallen to the earth, he heard an accusing voice, saying, 'Saul, Saul, why persecutest thou me?'" And to this trembling question, "Who art thou?" the voice replied, "I am Jesus whom thou persecutest." In these days of agnostic "smartness" and churchly bigotry, such an occurrence would be explained by preachers who feast upon faith and diet upon "donations" as ventriloquism, hypnotism, or some form of legerdemain. But with Paul it was a pretty serious spiritual fact, causing a three days' blindness. Ananias, a medium with healing gifts, laid hands on Saul and restored his sight. "While I prayed in the temple, I fell into a trance and saw him (Jesus, as a spirit) saying unto me, 'Make haste and get thee quickly out of Jerusalem, because they will not receive of the testimony concerning me'" (Acts 7:17-21). Certainly Paul's trances were neither feigned nor epileptic fits, as skeptics have often affirmed. The apostles were religious Spiritualists—trance and clairvoyant mediums. That is why they were chosen by Jesus; first, to witness his spiritual marvels, and in the second place, to have their mediumship developed by him, that they might become Spiritualist missionaries, "preaching the gospel to every creature."

The spirits of Moses and Elias appeared to Jesus and the disciples on the mount. Angel in the original Greek, signifies a messenger—and "angel," "lord," "spirit,"

"man," are used interchangeably throughout the Scriptures. An angel, or messenger of the Lord, spoke unto Philip. In verse 59 this angel is called a spirit (Acts 8:20). Cornelius (Acts 10:3) saw in a vision openly . . . an angel of God, who told him to send for Peter; and when Peter came, Cornelius in relating the vision, said "a man stood before me in bright apparel." "Surely Cornelius could not have been laboring under a mental delusion, or an optical illusion. And there is no proof that he was dyspeptic or insane. The New Testament, especially, is a great storehouse of Spiritualism. And it is evident that the apostles believed that these visions, signs, and spiritual gifts were for all future ages, for in Acts 11:29 an apostle says: "The promise is unto you, and to your children, and to all that are afar off."

Just compare the prison cases of Paul and Peter, with those **DAVENPORT** brothers, whom for years I knew personally.

And, further, **WM. H. FAY,** who accompanied the brothers for years in America, England, France, Russia, etc., now resides, a wealthy gentleman, in Melbourne, Australia. I was a brief guest at his residence when last in Australia. He fully endorses the Davenport brothers, and retains in his house their old cabinet.

The Apostle Paul was imprisoned, and when released, he related how "Suddenly there was a great earthquake so that the

The Davenport mediums were imprisoned in Oswego, and when released, related how they were liberated, and the facts are

foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosened." An earthquake might possibly have caused the doors to fly open, but it certainly would not have untied or "unloosened the bands" of the prisoners. Acts 16:26. Consider further the 25th verse—"And at midnight Paul and Silas prayed and sang praises." Then followed the "shaking of the foundations of the prison," and the opening of the doors. Mark well—this all occurred in the dark, for the keeper "was waked out of his sleep," . . . and he "called for a light." And yet Christians believe this happening in the dark, and based upon the statement of Paul, who, by his own admission, could not sometimes tell whether he "was in the body or out."

"The angel of the Lord sustained by an affidavit before Justice Barnes—all under the sanction of an oath. Here it is:—

"Be it known to all people, that in the seventh month, A. D. 1859, we, the undersigned, were imprisoned in the common jail in the City of Oswego, N. Y., on account of propagating our religious principles; and that after twenty-nine days of our confinement, at evening, when we were all in our prison-room together, as we had just been locked in by the jailer, we having truly answered to his call, a (spirit) voice spoke and said, 'Rand, you are to go out of this place this night. Put on your coat and hat, be ready.' Immediately the door was thrown open, and the voice again spoke and said, 'Now walk quickly out, and on to the attic window yonder, and let thyself down by a rope, and flee from this

came upon him, and a light shone in the prison. And he smote Peter on the side, and raised him up. . . . And his chains fell off from his hands. And the angel (or spirit) said, 'Gird thyself, bind on thy sandals. . . . Cast thy garments about thee, and follow me.' . . . When they were past the first and second ward, they came unto the iron gate . . . which opened to them of its own accord, and they went out and passed on through one street and forthwith the angel departed from him."

place. We will take care of the boys. There are many angels present, though but one speaks.'

"That this did absolutely occur in our presence, we do most solemnly and positively affirm, before God and angels and men.

"Subscribed and sworn before me, this first day of August, 1859. [Signed.]

"James Barnes,

"Justice of the Peace."

"Ira Erastus Davenport."

"Luke P. Rand," (See Dr. Nichols' (London) biography of the Davenport brothers.)

The above spiritual manifestation rests entirely upon the testimony of Peter. The affair happened in the dark. No one saw this angel or spirit except Peter—no one saw the angel smite Peter—no one saw the angel raise Peter up—no one saw the chains fall off from his hands—no one save Peter himself heard the angel speak—and no one saw the iron gate open of its own accord. All of these extraordinary occurrences took place in the dark and rest for proof solely upon the say-so of Peter—the very Peter that denied his Lord, that drew his

sword, that falsified, that cursed and swore that he never "knew the man." In our courts this would be considered a pretty tough, untrustworthy witness. So far as we know he was not cross-questioned by Jews or Gentile. And yet, Christians piously believe these astounding spirit manifestations occurring some 2,000 years ago in the night, and based upon the bare word of denying, falsifying, treacherous Peter. God have mercy on these churchianic sectarians!

Yes, they accept Peter and deny the Davenports, whose reputations, by the way, would suffer nothing in comparison with that of profane Peter. But this is the old, old story, make Peter a pillar of the Church and denounce the Davenports. First, crucify, then deify. Stone and imprison the prophets, then utilize the same stones later on, in building monuments to immortalize their memories.

Permit me to further press the point. Christians refuse to believe that the Davenport mediums were released from prison by spirit powers, though occurring less than forty years ago, reported in the daily papers and sworn to in the most solemn manner before a justice of the peace. Personally, I knew the Davenports well—knew them to be genuine mediums; and I also had the pleasure of knowing Mrs. Rand, the widow, whom, so far as I know to the contrary, is still in the body.

Are our Christian brethren so worldly, so material, so moss-buried that a spiritual manifestation must be nearly 2,000 years old before they will believe it? Are they so benighted, so bigoted, and so creed-incrusted that

they can accept only what happened 1800, 1900, or 3000 years ago? If so, God pity them, God pity them!

They—these sectarists—believed, or profess to believe, that God made the first woman out of one of Adam's ribs, that Samson chased and caught the foxes, that the big fish swallowed Jonah, that the devil took Jesus up on to "an exceeding high mountain," and other petrified survivals of archaic times; but they cannot believe the testimonies of the ages concerning spirits' return to earth—cannot take the testimony of their honest, life-long neighbors—cannot take the testimonies of distinguished living men—of professors in universities—of eminent judges upon the bench—of careful, plodding scientists—of profound philosophers—of poets, astronomers, historians, and of the literati of the enlightened world. Such doubting, such churchanic infidelity is amazing! God pity them and take their feet out of the mire and the clay of this irreligious unbelief that brings damnation! It is as true now as in Jesus' time that "he that believeth not shall be damned,"—that is, shall be condemned—that is, shall suffer the natural consequences of bigotry and superstition, which bring fear, suffering, and moral death.

All intelligent persons know that there are not only a Nationalist Spiritualist organization, Spiritualist State Associations, and thousands of local societies of Spiritualists in America and also more or less in all enlightened countries—and they further know that there are millions of people over the wide world noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments, noted for their good moral

characters, and scholarly adepts in psychic research, who solemnly testify that (on strictly scientific principles) they have investigated and demonstrated the fact of a future life through spirit manifestations. Their testimony is as direct and overwhelming as it is unimpeachable! And Spiritualism—this gospel of the Fatherhood of God, brotherhood of man, and the present ministry of spirits, is sustained by the higher intuitions of all races. It is in harmony with the great law of evolution; it is in agreement with pure reason; in accordance with the heart's sweetest hopes; and in consonance with the soul's highest aspirations. It is found in the inspired teachings of all sacred books. It is God's living witness today of a future conscious existence. And those who war against it, war against God and immortality—war against the Divine Spirit, the living Christ, and the great apostolic "cloud of witnesses," the spirits of the "just made perfect," assigned to do the Father's will.

Spiritualism not only demonstrates a future existence, not only teaches the certainty of suffering in all worlds for wrong-doing, not only encourages invention, art, science, exploration, and all sanitary enterprises, not only shows memory to be the "recording angel," and self-denial, nobleness of purpose, purity of life and sweet spirituality to be the ascending steps to heaven, but it strikes the chains from millions of slaves and builds unsectarian universities.

These angel ministries ever appeal to the silent, persuasive, and most powerful incentives to a better life. And though no subtle chemistry can impart a more delicate odor to the roses, though no lapidary can burnish

the stars, nor rhetorician add to the moral beauty and dignity of a true altruistic life, yet every one can cultivate that loving kindness which disarms resentment, that patience which endures suffering, that gentleness which neutralizes acidity of temper, that forgiveness which obliterates personal animosities, that sweetness of disposition which adds lustre to all the heavenly graces, that consciousness of right which inspires justice, and that tender charity which, combined with the other virtues that angel messages inspire, make the harmonial man—heaven on earth.

"The golden age lies onward, not behind.
The pathway through the past has led up;
The pathway through the future will lead on
And higher. We are rising from the beast
Unto Christ and human brotherhood."

SPIRITISM

All authentic history confirms the statement that Spiritism was known in remotest antiquity. Known in Iran, India, Persia, Egypt, and China thousands of years ago,— known as necromancy, sorcery, magic, and dealings with the dead. It is found today booked under some name in all lands.

Briefly expressed, Spiritism means converse with the dead—the promiscuous dead. Its watchwords and phenomena, signs, tests, and often its manifestations are accompanied with frauds, falsehoods, obsessions, and glaring contradictions. If there be such a philosophy as the "Spiritual Philosophy," it must not be considered as the philosophy of jealousies, treasure-huntings, false prophecies, and contradictions.

Spiritism with its alleged millions of devotees does not prove, as is boastingly said, a future life. I repeat, upon testimony of spiritists themselves, calling themselves spiritualists, the phenomena of spiritism does not demonstrate the fact of a future, conscious existence for all human beings. This we will show further on.

As a theory, counting in its support a wilderness of facts—facts that appeal to the sense perceptions, it is the ally of materialism. Its advocates talk and write of matter in essence as unknowable—talk and write of matter of force (mark, not conscious force, not intelligent force) but force—force and matter.

Posited upon this unstable base, it necessarily teaches that none, or at most only a portion of the human family will consciously exist beyond the grave, and those that do exist may ultimately decompose, disintegrate, and their elements be swallowed up in the eternal night of nonconsciousness—with what an eclipse of hope, with what a chill of despair this must strike a mother whose darlings so lovingly cling to her bosom! but through death, not having "attained" the proper intellectual standard—are snuffed out—gone from her forever.

Hudson Tuttle, known to Spiritualists by his writings, does not believe in a future life—in immortality only for the elect, that is, for only those who have "attained" a certain intellectual and moral status. To this end he writes:—

"This fundamental statement may be made—all things which exist are material; without matter nothing exists."

The position of Mr. Tuttle, as stated and restated by him, is that the human race was primarily and purely of an earthly and animal origin, the two factors being *"matter and force."* These are among his published words and paragraphs appearing in his "Arcana" and "Ethics":—

"The Caucasian did not originate from the negro, nor is the negro a degraded Caucasian, but both came from orangs of different color and character, but while one has remained stationary the other has advanced. . . . In accordance with these principles the immediate ancestors were very different from each other. Some were black, some nearly white, some brown," etc.

In his "Ethics of Spiritualism" he further writes:—

"As the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation between the perishable and imperishable is apparently drawn with difficulty. Not so, however; a certain degree of advancement is essential beyond which immortality obtains. The line is not sharply drawn. A spirit is not necessarily immortal, but can become gradually *extinguished* after an indefinite time."

In speaking of "the process of formation from physical forms," he says: "If this be true, we are to seek the origin of the individualized spirit with the origin of the physical body. We are to place the growth of one with that of the other. The physical body is the scaffolding by which the spiritual being is sustained, and when matured sufficiently (mark the phrase) remains after that support is taken away. A certain stage of progress or perfection must be reached before this result, else all living *beings would not* be immortal."

Again he writes: "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the condition of the lowest of mankind. They exist after death; but with them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit essence, as the spirit of the animal is immediately after death.

"If it be asked at what age the spirit retains its identity, it may be said in reply that no certain date can

be given, for that varies with the development of the parents."

To make his position still plainer and more definite, he writes: *"Not until a certain development is attained is individuality retained after the death of the physical body."*

This is a dubious doctrine, virtually dropping into the lap of materialism and adopting the materialist's maxim, "from matter to matter, causes and effects balancing."

Gladly do we turn from this icy materialism, the sister of Spiritism, with its lapwings of matter and force, to *Spiritualism,* the antithesis of materialism, of agnosticism and sectarianism. Spiritualism is an affirmation identifying spirit with self-consciousness. Its two factors, using human language, are spirit, self-conscious, immanent and immutable, and refined, etherealized substance, which substance, or soul-substance, constitutes the make-up of Paul's spiritual body, the transcendentalist's etheric body and the intermediate between the Spirit and the physical body. All abiding reality can only be attributed to the conscious spirit. It is this that constitutes the immortal man, self-conscious spirit and soul-substance duality in unity.

All intelligence pertains to or springs from the conscious spirit. This quickening spirit is the fountain of life and ceaseless activity. It is an immortal entity, beginningless and endless in duration. It is blessed to say I am—I am and eternally shall be—Immortal.

Spiritualism gives the most irrefragible proof of this grand and glorious consummation.

THEIR TESTIMONIES

When several Spiritualists, distinguished for intellectual capacity, moral integrity and a wide experience, speak approvingly of the writer and of his books, their testimonies carry weight.

DR. B. O. FLOWER, of the *Boston Arena,* now editor of the *Twentieth Century,* in reviewing the first edition of this book, "What Is Spiritualism and Who Are These Spiritualists," says: "As Spiritualism represents the New Thought in its broadest aspects, and as its readers are chiefly liberal minded, and broadly cultured people who desire to be acquainted with the views and beliefs of all serious minded thinkers who are earnestly and fearlessly seeking the heights, I think a study of Dr. Peebles' new book on "What Is Spiritualism, and Who Are These Spiritualists?" will be interesting, even to those who are not themselves deeply interested in Spiritualism.

"Dr. Peebles is not only a ripe scholar and, using the term in its highest significance, a deeply religious man, but he has, during his four tours around the world, made a special study of the religions of various peoples and has always approached the great theme in a sympathetic and open-hearted manner. He has, moreover, come in contact with most of the leading investigators of psychic phenomena the world over. Few men, therefore, are better qualified to define and discuss the subject of Spiritualism than this author.

"*Boston, Mass.* B. O. FLOWER."

J. R. FRANCIS, in the introduction to his premium book, the "Seers of the Ages"—"Among other things we will say that Dr. Peebles is distinguished as an author, orator, physician and traveler, his name is recognized in every clime that encircles the globe. His kindness and benevolence are too well known to need mention. Here is one instance: He gives to us outright, the plates of this remarkable book, The Seers of the Ages and it will be sent forth to our thousands of subscribers for a mere pittance. It will be a MONUMENT perpetuating his name long after he shall have passed to the spirit realms, for it will be practically a gift to our subscribers, and an immense number will be distributed in this country and in Europe. As to its merits, no other book in the whole realms of Spiritualism excels it in intrinsic value or merit, or will do a greater amount of good in the ranks of Spiritualism.

J. R. FRANCIS."

"Chicago, Ill."

ANDREW JACKSON DAVIS—One of the first to write me for a copy of "Spirit Mates," only four months before his ascension, wrote me as follows: "Your books, my dear Peebles, are up to date, vigorous in expression and exceedingly valuable, and they will live in libraries long after your departure from this planet. You have done more than any other person to propagate a rational Spiritualism. May you live twenty-five years and more, to disseminate truth and extend your influence.

"Boston, Mass. A. J. DAVIS."

(These letters from the great Seer, A. J. Davis, I treasure as souvenirs.)

IRRELIGIOUS DENIALS

Denying the existence of God, the Absolute Life and Purpose, Wisdom and Love, of the Universe, forms no part of Spiritualism.

Denying the existence of Jesus Christ as the inspired son of man and Rabbi of Galilee, forms no part of Spiritualism.

Denying that the lower races and tribes of earth exist hereafter as conscious progressive beings, forms no part of Spiritualism.

Denying that Spiritual intelligences, once human beings, inhabiting earth are innately immortal hereafter, forms no part of Spiritualism.

Denying the uplifting efficacy of prayer and the utility of invocations to the higher powers, form no part of Spiritualism.

Denying that conduct, that personal wickedness in this life, has any effect upon human beings in the next life, forms no part of Spiritualism.

Denying the truth of religion—the necessity of pure undefiled religion, afire with the Christ-Spirit of tolerance, forbearance and love, forms no part of Spiritualism.

THE GENERAL BELIEFS OF SPIRITUALISTS

Dating from the time of my earthly individualization —the conception, I am now in my 89th year, close on to the borderland of the nineties, vigorous physically and mentally, and by common consent, the oldest Spiritualist writer and lecturer in the birthland of Modern Spirit-

ualism. Accordingly, I feel it a moral right to give a general expression to the beliefs of Spiritualists, basing them largely upon the published principles of the National Spiritualists Association, Washington, D. C. I alone am responsible for the expression and the extension of those principles.

Declaration of Principles

We believe in and reverence God the Infinite Intelligence, the Will, Wisdom and Love of the Universe.

We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Energy and Wisdom, implying purpose and will, and that all men are virtually immortal.

We believe—and more, we know that the existing personality of the individual continues after the death of the body.

We believe from personal investigations—we positively know that communication with the so-called dead is a present day fact, scientifically demonstrated by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule of the Living Christ—the Christ of the ages—and that the Christ Spirit of Love, voiced and guided by wisdom is the greatest redemptive power.

We believe in the moral responsibility of the individual and that his happiness or unhappiness depends upon obedience or disobedience to nature's physical, moral and spiritual laws.

We believe that the miracles of ancient times in what-

ever bible found, so far as they were realities, correspond to the genuine spiritual manifestations of the present time.

We believe in the efficacy of prayer, as aspiration towards the true, the pure and the Absolute Presence, and in the necessity of faith, repentance, and in the cultivation of all those higher religious emotions which tend to purify and glorify human character.

We believe in salvation—that is, soul growth, not through "atoning blood," but through personal efforts, through living the golden rule, through the aids of past seers and the inspirations of our attending spirit helpers.

We believe in a just and adequate punishment, as cause and effect for all wrong doings, which punishment is reformatory, resulting in repentance and the Christ Spirit of love in the restoration of all earth's erring souls to happiness and heaven.

We believe that a correct understanding of the above principles and the practical living of them in connection with applied science and the spirit of love and truth and righteousness, will in coming time, transform our world into a peerless paradise of brotherhood, peace and ecstatic happiness.

A LIST OF OUR MORE IMPORTANT BOOKS AND PAMPHLETS

WORKS OF DR. PEEBLES

On Science, Philosophy, Spiritualism, Occultism and Germane Subjects

IMMORTALITY AND OUR FUTURE HOMES. What a hundred spirits, low and exalted, say regarding their homes and daily occupations. The conditions of infants, idiots, suicides and wicked. How spirits influence and entrance mortals. **Cloth, $1.15; paper, 85c.**

DEMONISM OF THE AGES AND SPIRIT OBSESSIONS. How undeveloped spirits may cause sickness, disease, paralysis, epilepsy, insanity, premature death, suicide, etc. How to avoid and cast out, how to attract higher intelligences. Valuable. **400 pages, $1.17.**

THE CHRIST QUESTION SETTLED. All about Jesus. Was he myth, man, medium, martyr or the very God? A symposium of opinions. Valuable evidences from researches in the Orient, excavations and explorations. Interviews with noted historians and Jewish rabbis. A life's work. **400 pages, $1.17.**

WHAT IS SPIRITUALISM AND WHO ARE THESE SPIRITUALISTS? Revised and enlarged edition, giving a definition of Spiritualism with extracts from the writings, speeches and testimonies of the world's brainiest thinkers, authors, philosophers, scientists, poets, etc., concerning communion with the dead—valuable reference book—an encyclopedia of information. **250 pages. Paper, 50c. cloth, 75c.**

BUDDHISM AND CHRISTIANITY FACE TO FACE. Active and stirring debate between a Buddhist priest and a Christian clergyman, held before 7,000 people in a grove at Pantura, Ceylon. Bristling with wit and criticisms. The two religions explained. **34c.**

DEATH DEFEATED OR THE PSYCHIC SECRET OF HOW TO KEEP YOUNG. How to live for a century and grow old gracefully. What to eat—what to drink—sleep, baths, hygiene, clothing, sex, marriage and right living. **$1.15.**

PATHWAY OF THE HUMAN SPIRIT TRACED. Nature and origin of the spirit—did it pre-exist? Memory of past existence. Is reincarnation a fact? Its unfoldment and destiny. Immortality and progress beyond the grave. **Cloth, 85c.**

VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY. Treats of inoculation and calf-lymph vaccination from Jenner's time to the present. How cow-pox pus is obtained. The cause of hundreds of deaths, eczema, pimpled faces, cancers, tumors, ulcers, paralysis, leprosy, etc. **Cloth, $1.00.**

SPIRITUALISM VERSUS MATERIALISM. Seven essays of masterful and scholarly ability. Arguments are thoroughly rational and philosophical, sustained by scientific evidence. Excellent. **Cloth, 40c.**

BIOGRAPHY OF DR. PEEBLES, BY PROF. E. WHIPPLE. Magnificent volume of 600 pages giving a life history, travels, public life, home life and notable incidents. Abounding in ripened thought. **$1.25.**

IMMORTALITY—ITS NATURALNESS AND POSSIBILITIES. Spiritualism in the Bible. Spiritualism and the immortal life contained in ancient books and taught by ancient philosophers. Excellent pamphlet. **18c.**

REINCARNATION. A discussion upon the successive embodiments of the human spirit. Reincarnation considered and doomed. An old Hindu-borrowed theory. The divided opinions of Besant, Olcott, Blavatsky, and Tingley. Valuable. **35c.**

SPIRITUALISM COMMANDED OF GOD. Biblical arguments against Christianity and the Seventh-Day Adventists. Bright, stirring and pointed. **15c.**

ORTHODOX HELL—CHURCH CREEDS AND INFANT DAMNATION. Scathing and critical treatise upon sectarian doctrines, creeds and preaching. Beliefs and teachings culled from orthodox sources with comments. **19c.**

SPIRITUALISM PRO AND CON. A discussion sharp, pointed and brisk, with a scathing reply by Dr. Peebles against the false accusations that Spiritualism is of the devil or allied to witchcraft. **10c.**

SPIRITUALISM IN ALL LANDS AND TIMES. The Spiritualism of Zeno, Socrates, Homer, Hesiod, Plato, Plutarch, Cicero, Jesus and the advanced minds of all past times. Good. **10c.**

PLEA FOR JUSTICE TO MEDIUMS. Special pamphlet devoted to the explanation of a certain phase of mediumship. Proving the passage of matter through matter. **5c.**

New and Latest Book

SPIRIT-MATES, SEX-LIFE, MARRIAGE, DIVORCE, AND REUNIONS IN SPIRIT LIFE. Origin of spirit-germs, their progress and pilgrimage through earth life to the spirit world. Marriage and its relations. Are divorces justified? Marriages in the spirit world. When and how spirit-mates unite, how soul-mates are brought together, influence of spirits on life. Communications from spirits to counterparts of earth. A collection of valuable experiences. **$1.25.**

THE ANGELS OF THE AGES IN MSS.

FIVE JOURNEYS AROUND THE WORLD. In search of truth, studying the rise and progress of nations, races and their religions. Finely illustrated—over 500 pages describing the manners, customs, laws, governments, art, science and literature of all lands. The pyramids and ruins of Mexico—the Pacific Islands—New Zealand—Australia—China—Magic and wonders of India—Ceylon—Persia—Arabia—Ancient Egypt and her pyramids—Assyria—Palestine and the Holy Land—Turkey—Greece—Italy—France and Gt. Britain. Interesting, fascinating and highly instructive throughout. Bound exquisitely in blue silk and gold.—**$1.75.**

SEERS OF THE AGES. The most comprehensive and exhaustive treatise upon Ancient, Mediaeval and Modern Spiritualism extant. A veritable encyclopedia of the Seers, Sages, prophets and inspired men and women of all ages, with records of their teachings and testimony to intercourse with the spirit world—Treats of God—Holy Spirit—Baptism—Inspiration—Evil Spirits—Hell—Heaven—Prayer etc. A most scholarly and valuable literary contribution portrayed in accomplished style. 18th edition, cloth binding, **400 pages, $1.00**

HOW TO CONVERSE WITH THE SPIRITS OF THE DEAD, and How to Know the Good from the Evil Spirits. A timely and needed treatise on spiritual gifts and how to develop them. Do they destroy individuality? How to investigate. Clairvoyance, Psychometry, Healings, Diagnosing Diseases, etc., etc. Handsome brochure in purple and gold. **25c.**

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

ORDER FROM

PEEBLES PUBLISHING CO.

BATTLE CREEK, MICH., U. S. A.

00059360

Digitized with financial assistance from
Shri Brihad Bhartiya Samaj
on 11 March, 2020